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THE INDEPENDENT METHODIST WEEKLY

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Religion in a Scientific Era

KARL T. COMPTON

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The question of the relationship between religion and science is one of perennial vitality, to which both critical and speculative thinkers constantly return. In the light of men's spiritual hopes and material preoccupations, it is natural enough that they should do so; and, since definition and analysis are so exceedingly difficult when they deal with imponderable and sometimes emotional matters, natural enough that agreement on the issue should practically never be reached.

When, as is so often done, the question is put thus: "Is there a conflict between science and religion?" the answer depends upon the claims of the religion. If a religion essays to make pronouncements regarding the materials, laws, and forces of nature, —whether laws of physics or astronomy in the inanimate world or laws of biology or heredity in the animate world,—then that religion will certainly come sooner or later into conflict with advancing knowledge of science and will certainly be the loser in the conflict. Religious persons of fundamentalist leanings may resent this situation and may lay the blame on the upstart scientists of the last hundred years who have rushed in where angels feared to tread. If any feel thus, I would refer them to a *real* fundamentalist of fifteen centuries ago, St. Augustine, who wrote: "There is some question as to the earth or the sky, or the other elements of this world—respecting which one who is not a Christian has knowledge derived from most certain knowledge or observation: and it is very disgraceful and mischievous, and of all things to be carefully avoided, that a Christian speaking of such matters as being according to the Christian scriptures should be heard by an unbeliever talking such nonsense that the unbeliever, perceiving him to be as wide from the mark as east and west, can hardly restrain himself from laughing."

St. Augustine's admonition, however, has often been ignored. While Benjamin Franklin was making his experiments on the nature of lightning, and his invention of the lightning rod was finding wide and successful use in New England, some of the great clergymen of Boston became highly disturbed over such a sinful interference with God's power to strike His wayward children with fear and punishment through thunder and lightning. And when an earthquake shook the region, the pulpit proclaimed it as God's warning against such interference with His powers. This tacit claim of religion to final judgment on a physical matter certainly reduced the respect held both for the clergymen and for their religion.

Science has not encroached upon the basic functions which religion rightly claims—those having to do with man's aspirations, his ideals, and the motives which guide his emotional adjustment to the world and to his fellow man. Even here science may at times play a role through correction of glandular disorders or psychological maladjustments which so often warp man's outlook on life and lead to antisocial or irrational behavior. But, granting all this, I believe that there is a fundamental religious instinct in man that craves expression, and that there is a great realm of spiritual values and satisfactions in which religion and not science has its role.

With these observations as a background, let me proceed to a few more positive considerations. The sources of such conflicts as have occurred between religion and science are to be found in matters which are really no part of religion. A few centuries ago, for instance, the idea that the earth was not the center of the universe was held to be a deathblow at the Scriptures, for was it not declared that the sun riseth in the east and setteth in the west, and that the stars run through their orbits? The acceptance of our present astronomical concepts was one of the greatest wrenches in the early Christian church, for it was the first of a long series of defeats of the then existent ideas of "infallibility and limitless authority" in which the organized church had clothed herself.

A second wrench came with the acceptance of the earth as round. Navigators even before the time of Columbus knew its shape, though their ideas about its size were inaccurate. But the church fought this knowledge, pinning its faith to the Biblical phrase "the four corners of the earth." At one stage in the controversy a queer compromise appeared: Maps of the known world were given a shape like a bulging square, or a circle distorted with four cusps, in order to keep the notion of four corners and yet to give grudging recognition to the knowledge of navigators and astronomers.

In our own day, many churches have been fighting a similarly losing battle against the theory of evolution. Some twenty-five years ago, when my wife was in Young Women's Christian Association work, she visited many colleges where the teaching of evolution was forbidden and even the name was mentioned only in whispers. Groups of girls used to request her to meet them off campus and enlighten them as to the meaning of this forbidden subject. Yet for several generations scientists have seen disclosed in the study of skeletons and fossils an increasingly clear record of evolution in the agelong development of plants, of animals, and, to some extent, of man. But what is more, we are now producing new species of plants and animals in our laboratories, using X-rays or radium or certain chemicals to accelerate processes which have certainly been going on naturally ever since life has existed on this planet. It is even reasonable to expect that this controlled process of evolution may soon be in commercial operation. A number of laboratories have been experimenting with it.

Thus many of such conflicts as have occurred between religion and science hinge on matters which either are the remnants of old superstitions or are accretions which have become attached to religion like barnacles to a ship. Many of these accretions have come through the efforts of religious men to work out a philosophy of life in all its aspects and have become ingrained in church doctrines. But, like barnacles, they have impeded rather than aided religious progress. I believe that science has rendered a great service to essential religion in unshackling it from these encumbrances and thus assisting it in developing more clearly its fundamental objectives.

The impact of science on religion has emphasized the dynamic, as opposed to static, character of religion. An extreme example of static attitude is implicit belief in the literal accuracy and permanent perfection of the scriptures of the Jews or the Bible of the Christians—an attitude which may be illustrated by an incident in my own experience. As is generally known, the age of the earth is estimated at something less than ten thousand years by those who interpret the Old Testament as an infallible historical record of events. Yet by the most accurate measurement of the age of rocks thus far discovered—by their content of radioactive materials and products—scientists hold that they can date the earth in terms of hundreds of millions of years. I once asked a fundamentalist professor in a Christian theological school how he could abide by the literal historical interpretation of the Scriptures as giving the earth an age of less than ten thousand years. He replied: "You scientists make the assumption, which you cannot prove, that the scientific laws which you find true today were also true a thousand or more years ago. I prefer to make the assumption that the Holy Scriptures are absolutely accurate."

Seeing that I could not reach common ground here, I tried the second question: "Which is more important, the virgin birth of Jesus Christ or His teachings, by word and by example, regarding the attitude that men should take toward their fellow men and toward God?" He replied: "The virgin birth is by far the more important because, if this be not accepted, we have no basis of authority on which to accept His teachings." I tried to argue that the teachings stood on the authority of their own merit, as proved by experience; and that it would seem strange to me to place the ideals which Christ exemplified, and to which He devoted His life, in a position subordinate to the manner of His birth. But again we could reach no common ground. The width of the gulf represented in this conversation is startling. Extreme case though it is, however, this illustration is typical of the static attitude in religious thinking.

The dynamic attitude is to view the scriptural record as the story of man's continual progress in evolving a religious attitude toward his environment and all that this environment implies. When this point of view is taken, grotesque contradictions disappear. We see the evolution of man's idea

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"Fifth Column" Christians

A SERMON

JOHN MADISON YOUNGINER

The hand of him that betrayeth me is with me on the table.—Luke 22:21.

That "fifth column"! There is no area of life immune to its treacherous and invading march!

The term is generally used in military language today and is said to have originated during the Spanish civil war when Franco's General Emilo Moila laid siege to Madrid. With four columns at his command, the general was asked by newspaper men which of these would finally take the capital. His reply was, "The fifth column!" and referred to the Franco sympathizers and organizers operating within the Loyalist lines.

Within the Loyalist lines!

Recent weeks have shown the deadly effect with which this "column" can work within neutral and peace-loving countries opening doors to ruthless invasion.

That "fifth column" is not a new weapon. It has long been used with telling effect in many areas of human life.

It was through "fifth column" activities that the enemies of Jesus accomplished the crucifixion and thus wrote the darkest page in all the long annals of human history. The work began within the ranks of the Master's chosen apostles—twelve of them. "And one of you is a devil."

It was Judas who lacked sympathy, lacked love, lacked appreciation for spiritual values. It was Judas who "went his way, and communed with the chief priests and captains, how he might betray him unto them."

The blitzkrieg came!

Just as Jesus was emerging from a prayer garden beyond the gentle brook Cedron, outside the Jerusalem wall, the traitor came rushing in with "a band of men and officers" bearing lanterns and torches and weapons. The destruction of Jesus was the sole objective of this violent operation and, swiftly posing through courts of mockery and injustice, his enemies accomplished the planned blitzkrieg.

There are several ways in which these "fifth column" Christians may be detected in an enrolled Christian body. Three are outstanding:

First, there is the sign of indignation. "Fifth column" Christians show indignation toward acts of loving and unselfish sacrifice performed by true followers in behalf of the Christ. Judas showed this plainly one day when a penitent and thankful woman came to Jesus pouring on His head an alabaster box of very precious ointment. Judas was not in sympathy with such sacrificial devotion, and a growing alien attitude toward the Christ flared his indignation. "This ointment might have been sold for much, and given to the poor!" he yelled resentfully.

Another sign which distinctly places some Christians in the "fifth column" is a lack of sympathy with the true mission of the Christ. While it must be said that all the disciples were looking for a temporal kingdom which would be set up at Jerusalem, Judas more than any other seemed to conceive of it in the most fantastic material terms. Then as he constantly saw his material dreams fade before him he became increasingly sour, embittered and disappointed. His carrying the money-bag perhaps weighted him more and more with a spirit of avarice. He was growing more mercenary than merciful, and his increasing concern for material things made him entirely out of harmony with the spirit and mission of the Master, whose aim was to establish a spiritual kingdom with the emphasis on spiritual values. "No man can serve two masters. . . . Ye cannot serve God and mammon." Judas was aware of that warning. It makes the parting of the ways. Any man who loves money more than he loves Christ, who places material values above spiritual values, is a "fifth column" Christian even though he finds himself enrolled among the disciples of Christ.

The final mark which distinctly places some Christians in a "fifth column" is their careless method of opening wide the doors of passion and hate and lust so that the enemies of Jesus may set upon Him in blitzkrieg fashion. Judas acted passionately, thoughtlessly, carelessly, never fully realizing at the time what the final fatal outcome would be. "Whomsoever I shall kiss," he whispered to the soldiers, "that same is he." Then the kiss! And then—the kill!

Never was the demand for genuine Christian living greater than it is today. "He that is not with me is against

me," Christ still warns, "and he that gathereth not with me scattereth abroad." The Christian must stand strong for Christ in the area of Christian thought and conduct. Every effort must be made to hold fast the doors of truth and love and spiritual devotion against enemy forces of falsehood and hatred and lust. To compromise is to betray. To be indifferent is to forsake Him!

In the final analysis, one's own heart becomes the terrific battleground. It is here that the "columns" of hate, and lust, and wrong desire surge for the mastery. It is in the heart that one must give the Christ complete reign, thus to insure inward peace and calm and happiness. Surely every Christian can make the prayer of Charles Wesley his own for today—and every day:

I want a principle within
  Of watchful, godly fear,
A sensibility of sin,
  A pain to feel it near.
Help me the first approach to feel
  Of pride or wrong desire;
To catch the wandering of my will,
  And quench the kindling fire.

UNFAIR TACTICS AT BAPTISMAL FONT

Edward L. Peet

With Children's Day in the offing, I sauntered out one day to interview parents who might want to present their youngsters for baptism. Turning a breezy wind-swept corner, whom should I encounter but young Mrs. Madeline O'Farrell. Mr. O'Farrell was of another faith, but his wife, Madeline, had been christened at our altar, attended our Sunday school, and was received some years before into the membership of our church. "Surely," I thought, "she will be the first to respond to the opportunity of the christening ceremony."

"By the way, Mrs. O'Farrell," I said, "we are going to baptize young children next Sunday. Perhaps you would like to bring that fine boy of yours." "Oh my, no," was the quick reply. "Calvin *has* been baptized."

It was not necessary for me to ask who had been the officiating clergyman at that rite. Here, as on previous occasions, I was presented with an accomplished fact, with what seems to me an unfair solution of an important problem in the mixed marriage. The hand of some well-meaning but determined near relative, with the accent of Rome in her religious vocabulary, was plainly evident. Calvin would become a Catholic Christian and not a Protestant Christian, by duress and not by free will, not by the operation of the democratic process within the family but through a policy of intimidation and tears exercised from the non-Protestant side of the house. From his early infancy, then, Calvin would be a stranger to his mother's church for reasons of a policy of ecclesiastical kidnaping, a policy and practise as indefensible as it is perilous to the Protestant movement in the years to come.

To write in this vein exposes one, I need not say, to the charge of bigotry. But I am no anti-Catholic, even though a contingent of my ancestors came from the North of Ireland. I count myself a true friend of the Roman Church. I read certain Catholic periodicals with great interest and profit. I prize my friendships with pastors and people of that persuasion. I am a believer in the interfaith movement. One of my proudest memories is that of stalking out of a meeting of the Ku Klux Klan, where, having gone as an observer, I left with the sound of something like escaping steam singing around my ears. I should be the first to defend the right of the Catholic Church to present its views without let or hindrance in America. But one's devotion to the ideal of toleration must never stifle protest when protest is necessary. Every game in life, for instance, is an adventure in toleration. But what makes a baseball game is not merely that one side agrees to oppose the other in good-natured competition but that both agree to the self-limitations imposed by the rules. So all religious bodies in the American scene needs must function by the ancient rules of fair play without which no abiding peace is possible. When these rules are violated, when innocents are snatched from the cradle by over-zealous proselyters, the citizen who says "No" is only serving the common interest.

Mind you, this lad's name was Calvin! Imagine the chagrin of the begowned cleric as he pronounces a name that has for centuries been anathema:

> "Calvin, I baptize thee in the name of the Father, the Son, and the Holy Ghost."

There is a rebuke which no man need speak. It is within an event and not without. It does not come from without, it inheres within the transaction itself. It is humor at its best. Jesus noted this in His day and used it. So the spectacle of an overzealous minister blessing a name he wanted to curse ought to be sufficient to make the heavens roar. But, funny or not funny, this conquest of our young Calvins and Wesleys and Luthers by questionable work at the baptismal font is something worth thinking about!

ODE TO PAUL LAURENCE DUNBAR

(June 27, 1872–February 9, 1906)

Daniel Lyman Ridout

Death came too soon to claim thee, noble son,—
Thy race was short, thou'dst just begun to run;
We need thee now, thy voice and pen of fire,
To lead us to new heights, our souls inspire.
God called thee home too soon, it seems, but still
He never errs, and this was but His will.

From bottom of the ladder didst thou come,
Yet through thy verse wrote thy illustrious name
Beside the greatest bards of every race,
Though low thy birth and black as night thy face.
And when thou liftedst up thy mighty pen,
Men who had hated us declared *us* men.

Thou wert our champion, our brightest star;
Thou wert not bitter in thy pleading for
Thy mother race; thy words were gentle, mild,
Though firmly spok'n, in language of a child.
And when words flowed from thy majestic lips—
How sweet the sound: "The passing, passing ships!"

If we should go on battlefield today,
"The Colored Soldiers" would our fears drive 'way;
And if the enemy should press us strong,
Lead us to victory with cheering song.
Sweet singer of thy race, do thou prepare
Us for each battle with "The Warrior's Prayer."

Sleep on "beneaf de willers in de grass,"
We hear thy whispering message as we pass:
"Go on and up!" And where thy feet have trod,
We follow on, led by the hand of God.
Yet may we hear, still calling from afar,
Thy voice, most gifted son of God—Dunbar!

Science Backs Brotherhood

THE QUESTION OF RACE PREJUDICE

JAMES M. YARD

How many ministers or leaders in religious education have ever taken a course or read a book on anthropology? Anyone who is really interested in better human relations should be well grounded in the science of man. There are at least two books with which every teacher of religion (and as I understand it, ministers are essentially teachers of religion) should be well acquainted. They are "Race —The Modern Superstition," by Jacques Barzun, and "American Minority Peoples," by Donald Young.

Christianity and Judaism both teach brotherhood; no one can doubt that. But many of our Christian people certainly do not believe in it with any enthusiasm. Many audiences are almost hostile if one insists that Negroes are one's brothers and entitled to be treated as such in all respects (on the West coast, substitute for "Negroes" Filipinos, Mexicans, Japanese, and Chinese; in many places substitute Jews). In facing such critics, I have been greatly strengthened in mind and heart by my studies in anthropology. I know that I have behind me the facts of science, as well as the ideals of my religion.

If we want to save religion and democracy in this present crisis in human relations, religious leaders must cease quibbling on this question of race. Furthermore, if we are not to retreat when faced by critics (sometimes angry critics), we need to be well fortified—we need facts, as well as ideals. Race prejudice runs deep and is wide-spread.

It is comforting and useful to be able to quote the following:

> Resolution adopted by the American Anthropological Association at its thirty-seventh annual conference, December 20, 1938, in New York City.
>
> *Be It Resolved:* That the American Anthropological Association repudiates such racialism and adheres to the following statement of facts:
>
> 1. Race involves the inheritance of similar physical variations by large groups of mankind, but its psychological and cultural connotations, if they exist, have not been ascertained by science.
>
> 2. The terms Aryan and Semitic have no racial significance whatsoever. They simply denote linguistic families.
>
> 3. Anthropology provides no scientific basis for discrimination against any people on the ground of racial inferiority, religious affiliation, or linguistic heritage.

It is even better to know from wide reading that such resolutions are beyond doubt true to the facts.

I first ran head on into this issue in a high school in Shanghai. At the end of one of my lectures, one of the students asked, "Do you really believe in human brotherhood?" I replied, "Of course I believe in human brotherhood." "Well," said he, "you had better get some of your white friends to practise brotherhood or pack up your Bibles and run home." I knew what he had in mind. He had seen white men beating rickshaw coolies with their walking-sticks. He knew that no Chinese could enter the American Club (with the exception of servants).

This whole question of race prejudice is important from two angles:

(1) We are incorporating into the Christian church many people from the colored races. So far, they have accepted our white religion without much question and with not too much complaint. Dr. Howard Thurman, dean of the chapel at Howard University, said at the recent "Institute of Human Relations" in Chicago: "In the North, the Negro found scarcely any organized religious life willing to welcome him. I am within the mark when I say that Christianity in the North was much more kindly disposed to the Negro while he lived in the South, than it was towards him as a neighbor in the North. It was easier to love the Negro at a distance than to welcome him as a brother. Thus, one of the paradoxes of American history is that the Negro has maintained an interest in Christianity through the years. It sometimes seems to me that, for some inexplicable reason, he has taken upon himself the redemption of a religion that has been disgraced and prostituted in the new world."

More and more, I am hearing my Negro and Oriental friends asking, "When are you white people going to give more than lip-service to your high-sounding and oft-repeated doctrine of human brotherhood?" If we continue to segregate Negroes into separate jurisdictions (as the Methodists have done), as well as separate congregations, if we continue to refuse Negroes the right to attend many of our church-supported schools and colleges, for all kinds of specious reasons or for no reason at all—well, colored people are not going to be very enthusiastic about Christianity. And young colored people will simply say, "Hypocrite," and pass on.

(2) This question is also important as regards young people of the white race. They are beginning to realize that that their elders are not sincere Christians. Not long ago, I was attending a ministers' meeting that was considering the problems of youth. One thing that puzzled the ministers was the fact that young people are not coming to church and are not attending church conferences where real problems, such as race and unemployment, are being discussed. They do attend such meetings as those of the American Youth Congress, where the brotherhood of man is simply taken for granted with no quibbling. "We are confused," said the ministers. But why confused? Confused, perhaps, for the same reason the editors of *Fortune* were confused in their editorial on the church in the January issue of that magazine. We are confused because we will not face the facts; or if we do face them for one hour, we turn away and dare not act on them. This is especially true in the case of race. Youth will not follow us because youth *knows* we are not sincere. They know that we do not really mean what we preach. Modern youth is disillusioned and suspicious. They sense the mockery of our words—especially in this brotherhood-of-man question. They are too keen, too critical, and too sincere themselves to be fooled much longer. We older people are satisfied to pray for Negroes, while we continue to shut them in ghettos with our restrictive covenants, and make them go miles to get lunch, because we will not eat in the same restaurant with them. Do you want your children to follow such hypocrisy?

I am quite well aware that it is difficult for a minister

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The Memoirs of a Rural Ministry

The public interest in such books as "Country Lawyer" and "Horse and Buggy Doctor" was certain to elicit a somewhat parallel narrative from a gospel minister residing in the countryside. In fact, publishing interests left nothing to chance but conducted a campaign to discover which rural priest could tell his story most interestingly. The choice fell upon Rev. George B. Gilbert of Middletown, Conn., who relates his experiences under the title "Forty Years a Country Preacher."*

Everyone interested in human betterment can find values in this autobiography. For here are the disclosures of a large-hearted, generous-minded cleric who in deed as well as in theory has lived "in a house by the side of the road" and been "a friend to man." Most ministers have performed to some degree those acts of neighborly kindness with which this story is replete—finding furniture and clothing for destitute families, securing medical help in emergencies, and befriending the orphan and the prisoner. But few parsons have done this work so unceasingly in such lonely country areas as has Mr. Gilbert. And hardly any social service worker has ministered to others with so turbulent a good humor as he shows.

His recital begins with a never-to-be-forgotten description of his boyhood and early home in Vermont. This picture is a necessary part of his chronicle because only one reared in such an atmosphere could successfully meet the experiences faced by this rector in the 100 square miles of Connecticut's Middlesex County. The chapters on school and college days are followed by the episodes of his unconventional years as priest of the Protestant Episcopal Church, his farming activities, his political ventures, and his particular methods of work and recreation.

"Forty Years a Country Preacher" might well become required reading for all ministers, especially for those who labor in New England. There is an understanding of human nature here, a grasp of the essentials, and a devotion to sacrifice, hard work, and democratic ideals which all clergymen could wisely emulate. Mr. Gilbert succeeds at those points where many of us fail, even though he may fail in a few respects wherein others succeed. He wears his Phi Beta Kappa key modestly, but it is a symbol of the fact that the keenest mentality is not superior to the demands of the ministry anywhere, any time. Finally, this book is an evangel of denominational good will. Not a few preachers of the so-called free churches will gain a new appreciation of Protestantism's common task as they walk with this rector through forty years of noble Christian service to humble folk.

*FORTY YEARS A COUNTRY PREACHER. By George B. Gilbert. Harper & Brothers: New York. Price, $2.75.

Nazis' "Secret Weapon"

With France reduced to a German colony by the terms of the armistice, and the possibility of still harsher exactions levied upon the once glorious republic when in the end Adolf Hitler has a firmly fixed grip on all Europe, it is pertinent now to inquire how the totalitarian triumph was accomplished. There are many answers, but the major factor which made for the German victory was the Nazis' "secret weapon." The dictators have been unusually successful with tanks, which are in fact great moving fortresses, with siren bombs, parachute troops, and "fifth column" spies, and it is quite possible that they still have some terrible new device "up their sleeve" for use against Britain. But the great "secret weapon" which has been very cleverly used ever since Hitler came to power is psychological disintegration. The Fuehrer and his associates have taken a hint from medical experts who point out that a neurotic mind breaks under the stress and strain of alternating periods of elation and depression. By the employment of threats and by making terrorizing speeches, Hitler first frightens the life out of the people of the world and then talks soothingly of fair play, a chance for the common man, and a "new Europe." Just now, by offering an armistice that is "soft" when compared with what France might have expected after the horrors of the blitzkrieg, the Nazis bring on the elation of relief. This will be followed by new horrors against Britain, and then protestations that the totalitarians have no ambitions beyond the confines of Europe. By this seesaw process, Hitler will replace the apprehensions of Americans with a sense of relief and relative security and bring on a consequent relaxation of vigilance. But the Nazis are not to be trusted. They are out for world domination by force and still more force. If anyone doubts it, let him read again "Mein Kampf" and review once more the speeches and the deeds of Adolf Hitler. We in the United States ought to beware of the Nazis' secret weapon by which they wear down opposition and weary their opponents, and be watchful day and night against the German world menace.

THE SPIRIT IN THE WHEELS

Biggest Protestant ecclesiastical machine in the world is the new Methodist Church. To the onlooker it appears to be a vast organization of wheels within wheels. While some Methodists may take a certain pride in all this bigness, we must not forget that our very size involves embarrassments, not to say grave dangers. Methodism can ill afford to become only a great machine, a complicated network of enmeshing wheels, however fast or however smoothly these wheels may run. Nearly 8,000,000 members, under the leadership of approximately 25,000 ministers, constitute a formidable bloc of citizens in this country. Millions upon millions of dollars will be contributed annually for benevolent and current expenses in the 45,500 local churches of the new Methodism, to say nothing of the other millions invested in great institutions and in church and parsonage properties.

The new church, moreover, is set up on a grand scale to carry forward its multitudinous activities. Take, for example, the report of the General Conference Committee on Missions, which provides the ways and means of implementing the missionary and service activities of both men and women at home and abroad. That report occupied nearly ten pages, with a total of almost thirty columns, in *The Daily Christian Advocate* of May 4. There are a number of other great boards and commissions likewise charged with vast responsibilities. The Methodist Church has six large Jurisdictional Conferences, six Central Conferences, and three Provisional Central Conferences, including some 150 Annual Conferences of ministers and laymen, many if not most of them facing exacting local responsibilities for numerous institutions, societies, and movements. The new Methodism is a machine of simply staggering proportions, and since the Plan of Union was adopted by the General Conferences of the three constituent bodies its leaders have been busy day and night putting the parts together, adjusting the wheels, oiling the machinery. It was work that had to be done. Nor is the task yet completed. It will take twenty-five years to make the needed adjustments and adaptations in united Methodism.

What are we going to do with this giant machine? That is the pertinent question of the hour. We may devote all our time to tinkering with the machine. We may perfect it in many ways. We may boast about it. We may throw its mighty power in one direction or in another, and take pride in what may appear on the surface to be great accomplishments. But unless we understand clearly that organization is not an end in itself but only a means to some higher end, we endanger the very cause we profess to serve. God save Methodism from becoming only an institution of clanking machinery and spinning wheels!

Already, thousands of good Methodists are baffled by the size of their new church and perplexed over the complexity of its organization. They are saying, "Where are we?" "What are we to do next?" "Will someone explain what the new laws mean for the local church?" Of course there are always difficulties involved in any period of transition in any process of merging, but we must guard the membership of the church from a sense of futility or discouragement as we enter upon a period of unparalleled need and opportunity in the history of the world. We must do more. We must set before our 8,000,000 members the cause of Christ in such insistent and inviting terms that every good man and woman will cry, "Here am I, Lord; send me." The need just now is that the Spirit may come to dominate the wheels.

Life, vitality, the Spirit of the living God, must permeate the great machine called Methodism or we are lost, lost even though we obtain prestige, wield power, and achieve results which men of the world may approve. Communion with God comes first, but it must be real prayer. We need also meditation, and study, and insight. The Spirit can have no right of way to do His effective work unless we carefully block out the direction in which the vast machine is to go. We must know what we are doing and why. If the Spirit is to be in the wheels, the members of the new church will have to exercise unlimited patience, much forbearance, tolerance, and cooperation, in these days of adjustment. Honesty is needed, and courage. Those of our number who are everlastingly dodging the cross, looking for the easy way, will have to rest content as mere tinkerers. They have no place in the kingdom, which calls for hazards and risks at every turn. When Jesus speaks, we must face His issues even though they take us out into the raging storms of the world's opposition and downright hatred. That is what the church is for. We ought to cry out in agony, asking the Lord to spare Methodism from becoming merely "respectable," just another denomination.

There is "work to do" and there are "loads to lift." Can we save our coming generation for Christ when all the forces of doubt and despair are in the saddle and running hard? Can we press our missionary effort vigorously into every land and win men and women to our Master? Can we pioneer the way for a new social order where justice and brotherhood shall be the watchwords of our living together? We can do all this and more—much more—if we learn to rely on the quiet but powerful Spirit within the wheels and to seek only and always to do the will of the Father.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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WILLIAM G. CHANTER

The character of David presents a problem for the moralist. Here is the man after God's own heart, the king who so completely captured the imagination of his race that the Golden Age to which it looked forward was the reign of a son of David. Here is the saint, the patriot, the hero. But here also is the treacherous and lustful tyrant who robbed his most faithful soldier of his wife while that soldier was jeopardizing his life on the battlefield to which his king had sent him. Here is King David conspiring to bring about the death of the man he has betrayed and receiving the news of his victim's fall with a smug hypocrisy which adds the last touch of sordid infamy to the wretched business. An English historian cries out upon the nation that could make a hero out of a man like that. This sweeping and unqualified condemnation is too light-hearted an indictment of a whole nation. But we cannot help feeling that it calls for an answer.

There is a problem, but as we study it we become aware that in this dark Old Testament story there is a piece of the most profound moral and spiritual teaching. There is not the least attempt to gloss over the evil of David's deed. There is an unruffled objectivity in the account which testifies to the skill of the narrator. But there is also a steady insistence on regarding the tragedy as having its scene, not in Jerusalem and before the walls of Rabbah only, but also in the court of the Eternal. It is a study in the sin of David, but it is also a study in the justice and in the mercy of God.

This, then, is our first grand lesson. We see the transactions of our lives from the level of our own world and as taking place in our own time. But this is only part of the truth and it is not the most important part. Our world, our lives, our little day—all these are part of a larger world, have their background of eternity, are always under the eye of a God whose perfect power and justice and love have the last word in the solution of all our problems. The foundation of God standeth sure. Surely there is a word of strong assurance for these days when brutal power seems to triumph over justice, and mercy seems forgotten. David might rest back in peace at the thought of Uriah dead and forgotten. It was a false peace—Uriah was not forgotten and would not be unrevenged.

David was the great king, he had done great things for Israel, he had exalted the name of Jehovah. But he could not buy exemption from the justice of God. The forces he had set in motion moved relentlessly on. His sin found him out, as his evil example corrupted his sons and made them lawless and treacherous in their turn till their father's gray hairs came in sorrow to the grave. Israel was torn by civil war, brothers slaughtered their brothers, and David's fairest son became a traitor and died a traitor's death.

God rules, and that is a source of profound comfort. But let us not forget that He rules in an immutable justice which is no respecter of persons. In these dreadful days when our hearts are sick and our minds are bewildered at the mounting horrors of this hideous war, we are tempted to question the goodness of the power of God. Yet if we are honest with ourselves, can we deny that what we are now witnessing is the outcome in terrible logic of the folly and the selfishness of the nations of the earth, that now as ever the judgments of the Lord are true and righteous? Jesus foretold the utter ruin of those who heard His words and did them not. If the edifices that we have reared are now all shaken in the storm of war, dare we say that they have been founded on the rock? Splendid have been the achievements of the civilization that is now in jeopardy, but we dare not claim that they should earn for us exemption from the results of the cruelty and greed and selfishness upon which our vaunted empires have been founded. No, God is not dead, nor is His justice powerless.

But there is another side to the story of David. There was pardon as well as punishment for him. He could and he did come back to his real self which for the time being had been swept away by the storm of his lust. When Nathan held up before the king a mirror in which he could see himself as he really was, the eyes that looked were the suddenly opened eyes of the real David, the just king, the man of honor and of loyalty to duty. Dr. Jekyll looked at Mr. Hyde and saw him as he really was and hated him and killed him. David could not bring Uriah back to life, but he could restore the lost David, for he was not dead but only drugged to sleep by evil passion. He had sinned away many things, but he could face the truth about himself and he could therefore truly repent. Bitter though his punishment was, he could still recognize in it the just hand of God and could accept it as the chastening of a loving Father. The inexorable laws of God's justice must take their course, but even the rod and the staff of the Judge became a stay and a comfort when they were seen to be the guarding and protecting instruments of the Good Shepherd.

Dark indeed is the judgment that has come upon our world. But it can rob of their faith in God only those who cannot see how all the evils that beset us have their place in the guiding care of a God who rules through law and seeks to teach His people to read those laws aright. When we awake, as David did, to the wickedness of our ways; when we face the ugly facts of the baseness of our social aims and the folly of our social practise; when we admit our betrayal of our religious professions and our democratic ideals; when we return to our first love, then we may hope that a right spirit may be renewed within us. We may not hope for the removal of the long penal servitude of rebuilding a ruined world, but we may hope for the faith and hope that will enable us to see that long toil as a task in which the loving hand of God will share so that it will be a real building, the building of the kingdom of God.

THE CHURCH AT WORK

The Human Side of Kingdom Building

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Raymond H. Huse

The Present Crisis

The panorama of world history changes so rapidly in these days that I cannot predict what the crisis may be when this article appears. It is safe to assume, however, that unless a miracle takes place the clouds will still be hanging low over a worried world.

I was calling on an earnest preacher of English birth yesterday. He said, "These are difficult days in which to preach." To that most of us say a reluctant "Amen."

The situation is more puzzling than it was in 1917. Then, in spite of carnage and death, we felt we were pilgriming toward the sunrise. This was to be the war to end war. We were praying confidently for the success of the crusaders for democracy and peace. Since then have come the years of disillusionment and now again we are plunged into the hell of war. And for what? When the voice says, "Cry," heartbrokenly we say, "What shall I cry?" These are difficult days to be a preacher.

How superficial for today seem the sermons of yesterday! For instance, Dr. W. L. Watkinson, one of the most creative thinkers of his generation, had a great sermon on "The Mercy of Mystery," based on the text "It is the glory of God to conceal a thing."

In that sermon he said: "The welfare of man regulates progressive illumination. If in the morning of time those who possessed a crude knowledge of the arts and sciences built Babel, what frightful outrages would they have perpetrated possessed of modern wealth and knowledge! The tyrannies of Egypt and Assyria were terrible enough with horses and chariots; what would they have been with steam and electricity! The Jews were in constant peril because the navy of Solomon every three years brought gold, ivory, and peacocks; what would have been their state had the fleets of the world anchored in their ports as they do in ours! The Romans were destructive enough with bows and arrows, slings and stones, swords and spears; think what they would have been with gunpowder and dynamite! The material program of the world is conditioned by its moral fitness. We do not allow a child to play with matches, razors, poisons, and live wires, and God did not trust the childhood of the race with the awful resources of knowledge, wealth, and power involved in modern civilization. 'Beloved, I wish above all things that thou mayest be in health and prosper even as thy soul prospereth.' This is the law of the world's enrichment and illumination!"

Would God that were so! That it is a dangerous thing for the material program of a nation or race to surpass its spiritual development is surely true—but no restraining divine hand keeps it from doing so when it starts in that direction. This is one of the fearful prices we pay for human freedom! The tragedy of the present day is children playing with razors, live wires, and poison! God help us all.

To return to the question "What shall I say?" and the difficulty of preaching in such a day as this, the answer that came to the old-time prophet is exceedingly timely:

> The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass.

Then comes the reply:

> The grass withereth, the flower fadeth: BUT THE WORD OF OUR GOD SHALL STAND FOREVER.

The eternal things still abide. A little lass was guest at our home. It was the Fourth of July and from the front porch we were watching the skyrockets. In her four years of rural childhood she had never seen them before. "Look, Vonnie," I said. "See that one." "Yes," she replied, pointing with her little hand, "and see that one." Bless her heart! She was pointing at the stars. So with our preaching, brother preacher. The skyrockets have been quenched, but the stars abide.

There are two sermon themes that are appropriate while the war clouds are rolling by. The first is the call to righteousness, the message of the prophets. Robert E. Speer once answered the question asked in the text "If the foundation be destroyed, what can the righteous do?" with the statement "In the first place, they can keep on being righteous." With the world on fire, we can refuse to surrender the Christian ideal of justice, mercy, and peace—and with it a faith that enables us to declare to the righteous, in spite of all evidence to the contrary, that it shall be well with them.

The second sermon theme is the old-fashioned gospel message of individual salvation. After all, each individual, whether in a land of peace or in a land of war, must continue to live his own life. He must find divine help for his physical pain, his mental anguish, and his spiritual suffering. He must prove by his own experience that "my God shall supply all your needs." We preachers have the glorious privilege of telling that good news to living folks and dying folks.

Commander Richard E. Byrd says that in the desperate situation of his Arctic adventure he was aware of the presence of an Invisible Helper. He found his men were having the same experience. Gipsy Pat Smith had the same experience crawling back to the trenches in No Man's Land. Let us believe that Christ says to the stricken millions, "Lo, I am with you!"

Finally, we can still be ambassadors of peace. The ways of war have been tried and have failed. The ways of peace have not been thoroughly tried. I am grieved that a Methodist bishop should urge the President to declare war. I appreciate the ethical indignation which made him feel like doing so, although we need to realize that, in the heat of the present mood, we have not all the evidence in. But our weapons are not carnal. And in the New Testament the words still stand: "Love your enemies, . . . do good to them that hate you, and pray for them which despitefully use you."

Science Backs Brotherhood

(Continued from page 605)

to go contrary to the social pattern, or "culture pattern," to use the term of the anthropologist. We naturally and easily follow the custom and folkways of the community in which we live. That is why I am urging all teachers of religion to study anthropology. That will at least make us aware of the pattern, and aware that we follow a culture pattern in our everyday living. We shall not be fooling ourselves. We shall know why we "keep the Negro in his place." It is not because he is inferior, or ignorant, or dirty, or any one of a hundred reasons. It is because we have *learned* to treat him according to a pattern.

We need to know beyond a doubt that children are not born with any prejudices. They *learn* to dislike Negroes, Jews, and Japanese—just as they learn any other part of the culture pattern into which they are born; exactly as they learn to eat with a knife and fork, or to ride a bicycle. They learn many of our folkways by listening to the conversation at home, and by imitating the action of their elders. Modern psychology has taught us how exceedingly sensitive are the minds of very young children. We all had to learn how to treat Negroes, Jews, and Mexicans.

Now, we know that culture patterns can be changed. Some people (certainly not Christian teachers) say you can't change human nature. But, in any case, this matter of prejudice has nothing to do with human nature—it is a culture pattern. A good grounding in anthropology will reenforce our convictions along this line and make us more determined and more able to do our part in changing this evil custom of disliking and ill-treating our fellow men on account of race, or color, or religion.

If religious leaders are really concerned, they can soon train a generation that will never repeat or act on the old slogans, "Keep the Negro in his place," "This apartment house, or bathing beach, for Gentiles only," "We do not cater to Mexican trade," etc.

In this connection, it is well to refer to a statement recently prepared by Professor Gregory Vlastos, at the request of a commission of the New England Student Christian Movement. It is called "Principles of Christian Social Action." There are ten paragraphs in the statement. Let me quote the first three: "(1) Christianity means action. A Christian who does not act as a Christian is not an imperfect Christian, but something much worse: a hypocrite. (2) All action is social action. Even retreat from society is a social act. (3) The Christian pattern of social action is love. This is not merely an 'implication' or 'application' of Christianity. Love is not a pious postscript to a metaphysical transaction. It *is* Christianity. 'Beloved, let us love one another. He that loveth not, knoweth not God; for God is love.'"

I repeat that the study of anthropology is important. I think no argument is needed to prove that race and the feelings connected with race are one of the powers shaping the world of our day. The feeling of racial superiority is nothing new, but one who is grounded in anthropology knows that it ought to be a thing of the past. The Greeks and the Chinese counted all foreigners as barbarians. A Moorish scholar wrote of the North Europeans ("Nordics"): "They are of great stature and white color, but they lack all sharpness of wit and penetration of intellect."

We smile at that today, but many "white" Americans say the same thing about Negroes and Chinese.

If the teachers of religion today are to bequeath a better world to their children, they must train a generation that really *practises* human brotherhood. It is my opinion that, in textbooks and lesson papers and sermons, the facts about human beings and human society must be emphasized again and again. By that means perhaps our practise may catch up with our profession.

What's in the Movies

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LILLIAN WHITE

"The Mortal Storm"

"The Mortal Storm," from the novel by Phyllis Bottome, deals with Hitlerism in Germany and particularly its effects upon one Jewish family. Although changed from the novel and not nearly so rich, the picture tells a powerful story hewing straight to its theme that totalitarianism, as state-worship, dictatorship, war, and racism, is wrong and tragic and must be overcome.

The story starts in '33 with a visit to the gracious, cultured home of a Jewish professor of science, a part well taken by Frank Morgan. Then, as the family and friends are around the festive dinner table, comes word that Hitler has been made chancellor. Here the picture rather skilfully shows the appeal that Hitler made to the young men of Germany. Then, against the contrast of the pre-Hitler happy family life, the catastrophes of the new régime unfold one after another. Since this is a propaganda film, none of the good accomplishments of the Hitler régime are shown. Margaret Sullavan, as the professor's daughter, gives a performance that is attractive, even if it is not a discerning character portrayal. Robert Young does a difficult part showing how young men committed to Naziism must keep going from one step to another increasingly inhuman. James Stewart turns out an excellent performance as the nonconformist who refuses to follow the Hitler way. He is called a pacifist in the picture, but is not very convincing as that. He says, "Peace is better than war," but even Hitler could subscribe to that, and the conclusion of the picture could be interpreted to indicate that he will oppose Naziism with its own method—war.

There are a couple of cinematic inspirations—the symbolic falling of the great pine tree, the man bringing home the empty rubbers and coat. The class singing "Gaudeamus Igitur" was a lovely moment.

"The Mortal Storm" could be taken by the American people as a dire warning against our being caught in the same terrible avalanche of preparedness, war-mindedness, persecution of minorities, trust in the war method, but I fear that they will not interpret it this way. It will more likely confirm their present faith that fire can be put out with more fire. If so, this movie will serve as war propaganda.

The War in the Films

The New York Times of Sunday, June 9, reports that the War Department is working closely with the moving-picture producers to further the defense program. This is evident in motion-picture theaters. A college girl came home from Radio City Music Hall the other day saying, "They certainly gave us a dose of propaganda." The news reel theaters, which are usually packed, are a wonderful propaganda medium. In one recently there were twenty-two news items, eleven of which concerned the war and ten of which were propaganda for the Allies or propaganda. Then there was the "March of Time" issue about the Philippine Islands, stating it to be the duty of the United States to protect them. A pretty colored short about the Old South had a flag-raising as its patriotic touch, and even Donald Duck, though only a cop, saluted like a soldier and led an army of cops marching to "The Stars and Stripes Forever."

Series of shorts like Paramount's "Popular Science" and Universal's "Stranger than Fiction" have their items about the making of airplanes and plane models.

Everyday Living

SELFISH PRAYERS

★

Joseph Fort Newton

"Not long ago," writes a gentle reader, "you spoke of 'our whining, self-centered, self-seeking prayers that go up to God, day-long.' But surely all our prayers are not of that kind.

"In the Garden of Sorrow, Jesus pleaded, 'Father, if Thou be willing, remove this cup from me.' Ought not your words to have been modified by the searching clarity of St. Francis?

"The prayer of St. Francis, which you quoted recently, is a spiritual and literary masterpiece. It is not simple, and is unlikely to have been spontaneous, for it is imbued with a triumphant character and religion only gradually to be attained. Profound both in conception and expression, it is outside the scope of any 'child' in years, and of any adult-child in cultivation and experience. It is like the prayer of an angel.

"How many men and women are endowed with such genius as St. Francis had? How many, by constant contact and effort, can hope to qualify for fellowship with so great a disciple? Would not St. Francis have discovered some, even among the laity, who 'got out of themselves' to the degree of self-effacement for someone else? In my humble opinion, he would."

Yes indeed, dear reader; my only point was that we must watch our prayers, and not let our piety be colored by a subtle selfishness, as it is so apt to be, before we are aware of it. Our life in prayer, as everywhere, must be outgoing, not ingrowing, if it is to be happy and wholesome. Our prayers—my prayers, especially—are so often weighted down with my own woes. Whereas, as Jesus taught us in the little liturgy we call the Lord's Prayer, we are to say "our" Father, asking nothing for ourselves that we do not ask, most earnestly, for all our fellow souls.

Not many of us can follow the winged footsteps of St. Francis. But we can keep our prayers from turning inward; we can set them free to fly aloft, like the doves at the prophet's window.

MY LUCKIEST BREAK

Florence Hooper

My life has covered five crowded decades, a happy life, with many "lucky breaks." But the luckiest of them all, source and vitalizer of all later happiness, came one spring afternoon in a college gymnasium dressing room. when I was a nineteen-year-old junior.

Confused by the sudden crowding upon my unprepared mind of all the doubts of all the ages,—or so they seemed to me,—I was gravely debating, as I dressed after a "gym" class, what I personally should do about God! Just as you and I are posing all sorts of questions today about the power of God in the desperate chaos of our political world, so I was trying, with an awakening brain, to compass Him philosophically. In the quiet, unimpassioned center of that brain, I realized that I couldn't do it by argument. I didn't know enough to argue correctly, try as I valiantly did. I'd set out pros and cons like armies in a battle, and it did me good. My thinking apparatus matured, grew nimbler, steadier, more efficient. I shall never regret the agony, deep and real as it was, of a little girl, who, in growing up, seemed to have lost the dear, tender God of her childhood.

That April afternoon, wearied by groping, I was mechanically tying the string of my shoe when suddenly through my mind flashed, "You pride yourself on a scientific approach. Why not try the method of experiment? *Why not try God?*" Jesus' bold assertion, "Anyone who chooses to do God's will shall understand whether my teaching comes from God or whether I am talking on my own authority," flooded into my memory. With sudden clearing of perception, my resolve was taken.

I have tried God by trying simply to do what experiment seemed to indicate He wanted me to do. He has never failed to prove Himself in my life. Steadily, through changes, risks, positive dangers of thirty active years, He has been the Good Companion of my days. Year by year, my concepts have widened and deepened. He is still the God of my utmost need as an individual, still the comrade of my smallest everyday interests. But He is infinitely more than that. When I opened the door of my mind to God, I found not only a solution to personal problems but a sure relationship to the universe. I grow great in His greatness, sure in His certainty, confident in His omnipotence.

What lies ahead of me, as of the rest of mankind, I do not know, whether poverty, death, or deep despair in a tottering world order. But I am sure of God. It is a simple, all-embracing certainty, which makes me strong to meet whatever comes, clever to devise, eager to serve.

Finding God has been my luckiest break.

Soft-Heartedness and Soft-Headedness

It is not pleasant to find that you have been worked, but it may not be to your discredit. In fact, it may be much to your credit, particularly when you have fallen for a sob story that seemed well authenticated. Usually it indicates a tender heart, a fellow-feeling toward the unfortunate. The sympathetic soul prefers to suffer as a victim sometimes rather than refuse to respond to a possible real need.

The editor has been at the sucker end of the line more than once and may be again. Just now an aged, haggard-looking gentleman approached him on the street with a sad story. He could find no work, so he said, and from his age and general appearance we could easily believe it. He had no home and being a wanderer—not an ordinary tramp—there was no place where he could legally receive help from local agencies. And he was hungry. What can one do in the presence of such an appeal? Maybe he was unworthy. Maybe his story was all "wet." We don't know, but we helped him a "little" and felt better for it.

It is difficult sometimes to tell where soft-heartedness leaves off and soft-headedness begins. And it is well to be on guard against the fellow who has an eye for soft heads. We have played the sucker end of his game also, but have gained a little wisdom from such experiences. There are times when the part of wisdom would be to give yourself, not the other fellow, the benefit of the doubt. But we may well pray to be saved from a cynical, hard-boiled attitude of mind and a cold, unsympathetic heart that would place us "on the other side" of every road where the wretched and the hungry and the unfortunate are to be found.—*Religious Telescope.*

PERSONS

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Rev. W. A. C. Hughes, director of the Bureau of Negro Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pa., and Rev. Lorenzo H. King, pastor of St. Mark's Methodist Church, New York City, were elected to the episcopacy by the Central Jurisdictional Conference meeting in St. Louis, Mo., last week. A full account of the Conference will appear in next week's HERALD.

Professor Edgar S. Brightman of Boston University has a busy program ahead of him this summer, with lecture engagements at a number of conferences and summer schools. His itinerary is as follows: June 17-21, South Dakota School of Ministerial Training, Indianola, Iowa; June 22-29, Conference of Teachers of Philosophy of Religion, Blue Ridge, N. C.; July 1-3 (or later), Lisle Christian Mission Service Fellowship, Lisle, N. Y.; July 9-12, Troy Conference Graduate School, Round Lake, N. Y.; July 15-19, Northern New York Conference Summer School of Ministerial Training, Thousand Island Park, N. Y.; July 21-26, Wisconsin and West Wisconsin Conferences Summer School of Theology, Appleton, Wis.; August 6-11, Pastors' Conference, Lake Junaluska, N. C.

Dr. Carl S. Ell will assume his duties as president of Northeastern University June 30, when the retirement of Dr. Frank Palmer Speare, founder and first head of the university, becomes effective. Dr. Ell has been dean of the School of Engineering of Northeastern since 1917, and vice-president of the university since 1925. He is a member of the Newtonville Methodist Church and of the Boston Wesleyan Association.

Rev. John Hoon, pastor of Wesley Methodist Church, Springfield, will take the place of the late Rev. Irwin G. Paulsen as leader of the Commission on the Church and Its Outreach, which is to be one of the daily features of the United Christian Adult Conference to be held July 20-27 at East Northfield.

The appointment of Rev. Miron A. Morrill of Chicago, Ill., to the chair of religion in the faculty of Hamline University, St. Paul, Minn., effective September 1, has been announced by President Charles Nelson Pace of Hamline. For eleven years Dr. Morrill has been in publicity and promotional work, first for the World Service agencies of the Methodist Episcopal Church and then, since 1932, for the Board of Education. He is now director of the Division of Promotion and Publicity of that board. He has promoted several special efforts of the church, including the publicity program of the Million Unit Fellowship Movement and the direction of the recent Methodist Advance in Northeastern and Central states. Dr. Morrill holds bachelor of arts and master of arts degrees from Hamline University and a graduate degree in religion from Boston University. He will teach courses in Bible, church history, and religious education and will assist in the direction of the Hamline program of student religion.

Rev. Walter Brooks Foley, Mrs. Foley, and Frances Helen are booked to sail from Los Angeles, June 29, on the S. S. "President Cleveland," American President Line, for Manila, where Dr. Foley will resume his duties as pastor of the Union Church. The Foleys have had an excellent opportunity to see America during their three-month visit here, having covered some ten thousand miles by automobile. Dr. Foley has been busy attending conferences and filling speaking engagements.

Rev. P. W. Rishell is severing his connections with Methodism to enter the Congregational ministry in New York. The Faulkner Church in Malden, to which Mr. Rishell was appointed at the recent session of the New England Conference, will be supplied by Rev. Leonard J. Mettling, who comes from Kansas to take work in Boston University School of Theology.

Washington Park Methodist Church, Providence, R. I., lost a very faithful and active member and official of more than a half-century's standing, when Frederick E. Stewart died June 4. Although eighty-two years of age, Mr. Stewart was a regular attendant at his church until the end and a loyal supporter of the kingdom. He read ZIONS HERALD each week, following its pages with eager interest. Funeral services were conducted June 8 by the pastor, Rev. Samuel A. Livingstone.

Richard Andrew Stroud, son of Rev. Arthur D. Stroud, pastor of First Methodist Church, Boston, and Mrs. Stroud, was graduated from Harvard University last week with the degree of doctor of dental medicine. Dr. Stroud expects to establish his practise of dentistry in Massachusetts, possibly Greater Boston.

Rev. Edward A. Elliott is ill in the Ocean View Hospital, 16 Mountain Avenue, Swampscott.

Rev. Paul O. Mayer, who was awarded the master of sacred theology degree by Boston University in 1934, received the degree of doctor of divinity from his alma mater, Baldwin-Wallace College, Berea, Ohio, on June 10. Dr. Mayer is pastor of the East Shore Methodist Church in Euclid, Ohio. Another graduate of Boston University, Rev. J. Homer Slutz of Knoxville, Tenn., was similarly honored. An interesting coincidence was the fact that Dr. Delo C. Grover, who read the citation, Dr. L. C. Wright, the president, who conferred the degrees, and Dr. Louis W. Norris, who placed the hoods upon the candidates, also are graduates of Boston University.

Loring W. Powell, son of Rev. and Mrs. Webster H. Powell, was graduated from Harvard on Thursday of last week, receiving his degree of bachelor of arts *cum laude*. He will enter the Harvard Business School in the fall.

Bishop Ralph A. Ward of China was made a doctor of laws by his alma mater, Ohio Wesleyan University, at its Commencement on June 10. Twenty-one years before, he had been honored by Ohio Wesleyan with the doctorate of divinity.

Rev. Leonard Oechsli and family, sitting in the parsonage of First Methodist Church, Alhambra, Cal., on a recent Sunday morning, had the thrilling experience of hearing Rev. Tyler Thompson, son-in-law of Dr. and Mrs. Oechsli, preaching in Wesley Methodist Church, Singapore, ten thousand miles away. The service was broadcast by the Singapore short-wave station and was picked up by the Oechslis' short-wave radio.

Rev. Nils H. Janson and Miss Alice Quist were united in marriage on Wednesday, June 5, at one o'clock in the afternoon, in the Elim Swedish Methodist Church, Brooklyn, N. Y., where Mr. Janson is pastor. Rev. Henry C. Whyman, pastor of the Immanuel Swedish Methodist Church of Brooklyn, officiated at the ceremony. Mr. Janson is a graduate of the Swedish Theological School and the Scandinavian Theological School, both in Gothenburg, Sweden, and of Gordon College, Boston, and Boston University. The bride is the daughter of Manfred

Quist of Brooklyn, N. Y. She was graduated from the Columbia Teachers College and has been supervisor of the visiting nurses of Brooklyn. After a motor trip through the New England States, Mr. and Mrs. Janson will take up their residence at 663 51st Street, Brooklyn, about July 1.

The golden wedding anniversary of Mr. and Mrs. Edward F. Miner is being celebrated by Wesley Methodist Church, Worcester, on Wednesday of this week, with a reception for Mr. and Mrs. Miner at the church, afternoon and evening. When Wesley Church was erected some thirteen years ago, Mr. Miner was the builder. He is a devoted member and official of the church.

Mrs. Edward M. Law of Rockport occupied the pulpits of the Rockport and Bay View (Gloucester), Methodist churches on the first Sunday in June, giving, in place of the pastor's sermon, an account of the recent Annual Conference at Westfield. Mrs. Law was the lay delegate representing both of these churches.

Rev. and Mrs. Arthur Hopkinson, Jr., of Amherst, together with Miss Doris Angell of Westfield and Edward Sprague of Lynn, two Methodist students at Massachusetts State College, attended the Regional Student Conference held at Lake Junaluska, N. C., June 10-15. Miss Angell is president of the Wesley Foundation at Massachusetts State College and Mr. Hopkinson is pastor-director. En route the party visited, during their two weeks' trip, many points of interest.

Rev. William Bashford Richards, pastor of Delhi Methodist Church, Cincinnati, Ohio, recently offered prayer in the House of Representatives, Washington, D. C., substituting for Rev. James Shera Montgomery, chaplain.

Miss Roxy Lefforge, recently arrived in the United States on furlough from China, attended the meeting of the Foreign Missions Conference at Swarthmore, Pa., and from there came on to New England, June 14, to stay until July 3, when she expects to return to New York for summer school at Union Theological Seminary. Miss Lefforge has an engagement to speak at Chautauqua on the way back to her home in Indiana, and later in the summer will be a resource leader for the National Conference of Methodist Youth, to be held at Winona Lake. On Sunday she spoke at the Natick Methodist Church, of which a former fellow student at DePauw, Rev. Guy H. Wayne, is pastor, and on Monday was given a reception at the parsonage. Miss Lefforge is no stranger to New England, having earned three degrees—master of arts, master of religious education, and doctor of religious education at Boston University. She has a thrilling story to tell of China in wartime and of the amazing progress that is being made by the Chinese toward the abolishment of illiteracy.

Bishop Edwin F. Lee of Manila delivered the 1940 Commencement addresses at Upper Iowa University, Fayette, Iowa, and Morningside College, Sioux City, Iowa.

EVENTS

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The nineteenth annual session of the Maine Conference Summer School of Ministerial Training will be held at Bangor Theological Seminary, Bangor, July 8-18, with Rev. A. A. Callaghan as dean, Rev. H. S. Thomas as manager, and Rev. W. H. Cass as treasurer. The special lecturers announced include Dr. Joseph M. M. Gray, chancellor of the American University, and Professor Edwin Lewis of Drew.

Of 280 pupils inside the Callao High School of the Methodist Church, Peru, when that city and vicinity were the center of a violent earthquake on May 24, only one boy was killed and one other was injured. The whole city of Callao is badly ruined, many houses are uninhabitable, and families are living in the streets. The Methodist school and church buildings in Lima have sustained only slight damage, while the Methodist Church in Callao is relatively intact. The Callao primary and high school buildings, however, are badly damaged, but engineers say the frames are sturdy and walls can probably be rebuilt—though the cost will be several hundred dollars. It was the heroic action of Rev. Frank Davies and Martin G. Wade, Methodist missionaries in charge of the Callao schools, and of their national teachers who prevented what might easily have been a panic and a serious loss of life. They kept most of the pupils in their classes and even in their seats while the whole building was trembling and walls were falling.

The schedule of Fall Conferences in the Northeastern Jurisdiction is as follows:

- Central New York, September 26, referred, Bishop Charles W. Flint
- Erie, September 11, New Castle, Pa., Bishop James H. Straughn
- Genesee, October 3, referred, Bishop Flint
- New Jersey, October 3, Atlantic City, N. J., Bishop Ernest G. Richardson
- Pittsburgh, September 2, Johnstown, Pa., Bishop Straughn
- West Virginia, September 24, Charleston, W. Va., Bishop Straughn

College Avenue Methodist Church, Somerville, is named as a beneficiary in the sum of $12,000 by the will of Julia G. Morse of Somerville, which was filed last week in probate court. The money, being part of a trust fund, will not become available until after the death of a nephew.

The congregation of First Methodist Church, Ann Arbor, Mich., worshiped in their new sanctuary for the first time on Sunday, May 26. The combined church, student center, and church school replaces the former church and student building, both of which had become inadequate. Substantial gifts from the Kresge Foundation and the Earhart family, and gifts large and small from members and friends of the church have made it possible to erect the new building on a "pay as you go" basis. The dedication is set for the fall. Rev. Charles W. Brashares, a former member of the New England Conference, is the pastor.

The Home Missions Council and the Council of Women for Home Missions are sponsoring a series of radio addresses by Dr. Mark A. Dawber on "Frontiers of American Life," dealing primarily with "Shifting Populations." These talks will be delivered on Mondays during July, August, and September, at 1.30 P.M. (Eastern Daylight Saving Time), over WJZ and the Blue Network of the National Broadcasting Company.

With Our Writers

John Madison Younginer, West Columbia, S. C.; pastor of Brookland Methodist Church.

Edward L. Peet, New Haven, Conn.; Methodist minister, serving St. Andrews Church, New Haven.

Daniel Lyman Ridout, Bridgeton, N. J.; Negro Methodist preacher in the Delaware Conference, his charge being John Wesley Church, Bridgeton.

James M. Yard, Chicago, Ill.; executive secretary of the Chicago Round Table of the National Conference of Christians and Jews.

Florence Hooper, Baltimore, Md.; a widely known Methodist testifying to the faith that she has lived by.

Jurisdictional Conference at Atlantic City

METHODISTS OF NORTHEASTERN GROUP HOLD FIRST SESSION UNDER NEW POLITY

A little over a century and a half ago, in the dark and muddy streets of old Baltimore were heard the hoof-beats of weary horses carrying on their backs the pioneer itinerants of Methodism and their saddle-bags. These intrepid preachers had come on long and tedious journeys through woods and swamps from all parts of the Atlantic seaboard of the new Republic to attend the Christmas Conference in Lovely Lane Chapel at which American Methodism was organized. The date was 1784.

On Monday of last week, ministers and laymen in large numbers from the Northeastern Jurisdiction of that same church, which covers most of the same territory in which the "boy preachers" of the long ago proclaimed the unsearchable riches of Christ, came hurrying into Atlantic City, N. J., by express trains, automobiles, and airplanes. These modern Methodists were the delegates to the first Conference of their Jurisdiction in reunited Methodism.

At the Christmas Conference about sixty members—all ministers—were present, representing some fifteen thousand Methodists. At the Northeastern Jurisdictional Conference there were between three and four hundred delegates—laymen and ministers—representing well over a million and half of members.

In 1790, six years after the Lovely Lane Conference, the population of the entire United States was only 3,929,214, of whom 2,500,000 lived within the boundaries of what is now the Northeastern Jurisdiction of The Methodist Church. In 1940 there is a vast population of 130,215,000, over seven million of whom are Methodistts, scattered throughout forty-eight states from the great Atlantic to the mighty Pacific. Within the limits of the Northeastern Jurisdiction, third largest of the six Jurisdictions of the entire church, there are six Areas and twenty-four Conferences, including the Puerto Rico Mission Conference. Forty-four hundred and twenty-five effective ministers, according to Rev. Thomas P. Potter, Methodist statistician, are working in this territory in 9590 churches whose membership totals 1,666,711, approximately twenty per cent of the membership of world-wide Methodism.

When on Tuesday morning the delegates arrived at the great Auditorium in Atlantic City, their eyes were immediately arrested by the vision of a beautiful white cross against a simple curtain background of old gold and bluish gray. The cross stood at the center of a table covered with a white altar-cloth, upon which, with the great symbol of the Christian faith, had been placed two bowls of white flowers and two burning candles. The whole setting was appropriate, lovely, a striking contrast to the arrangement of the altar for the recent General Conference, where a huge Ameican flag dominated the scene, the cross having been relegated to a secondary position. At last week's meeting the American flag was in evidence, but in its proper place on a stand at the side of the stage. At the opening of the first session of the Conference the communion service, under the masterly direction of Bishop Adna W. Leonard and in a setting wonderfully conducive to the spirit of worship, was singularly impressive and served to give a tone of reverence to all the subsequent deliberations of the assembly.

There were fifteen standing committees, besides numerous special committees, into which the membership of the Conference was divided. From them came some sixty or seventy reports that were presented to the Conference during the four days' session. Since, in the nature of the case, there could be no proposals involving changes that would affect the general legislation in the Discipline of the church, most of these reports had to do with routine matters or with suggestions or recommendations regarding ways and means of making the machinery of the church effective in the Jurisdiction.

From the Committee on Education came a report that prevents the establishment of any jurisdictional office for the promotion of education which would involve expense to the Jurisdiction, though it provides for a Jurisdictional Board of Education. A Jurisdictional Commission on World Peace, a Jurisdictional Commission on Evangelism, and a Jurisdictional Board of Lay Activities, all with similar restraining provisions, were ordered. A report made by the Committee on Missions and Church Extension, and afterward adopted, provided that certain minor changes be made in the organization of the Jurisdictional Board of Missions and Church Extension as set forth in *The Daily Christian Advocate* of the General Conference, but specified that this jurisdictional board likewise should conduct its work without expense to the Jurisdiction. A report in which the Committee on Publishing Interests requested the Board of Publication "to take account of the possibility of continuing the spiritual witness of *The Methodist Protestant-Recorder,*" whose editor, Richard L. Shipley, did such excellent work as editor of the Jurisdictional *Daily Christian Advocate,* was passed.

More of the time and attention of the delegates was devoted to the consideration of the reports of the Committee on the State of the Church which dealt with war and peace than was given to any of the other reports brought before the Jurisdictional Conference. On Thursday morning Rev. Lynn J. Radcliffe, chairman of the committee, presented a long and detailed report on the subject which a number of delegates described as a "pacifist statement." Vigorous exception was taken to it by a number of strong leaders, though it was also ably defended. Near the close of the morning session, however, the report was recommitted with instructions to embody in it a recognition of "the necessity of the rearming of this republic" and "the moral obligation of this republic to support the Allies in their struggle for liberty by every means in our power short of war."

When the committee was again called on Friday afternoon to bring in the revision, it presented both a majority and a minority report, neither of which, in the opinion of many delegates, satisfactorily followed the specific instructions of the Conference. A substitute to the minority report was then offered by the editor of ZIONS HERALD which stressed the importance of defending in this hour of crisis the great moral imperatives of honesty, truth, justice, and fair play among nations, described the attacks on neutral nations as "immoral and ruthless," called upon the United States to abandon its policy of isolation, and definitely espoused rearmament and all possible help for the democracies of Europe short of sending an expeditionary force to their assistance. The substitute called for a just peace, the preservation of the democratic ideal, the restoration of invaded territory, and an association of nations after the war for the establishment of "law and justice" in which the United States should take vigorous leadership. Following a spirited debate, this substitute was lost and the minority report of the committee was adopted by a vote of 179 to 111. It read as follows:

"In these tragic hours when our world is being shaken to its very foundations, we affirm our enduring faith in the power and control of the eternal God and Father of our Lord Jesus Christ in the affairs of men and nations. We summon the church to a continuing witness to the abiding validity of the gospel of Christ as the spiritual basis for the permanent solution of international problems.

"We reaffirm the basic pronouncement on 'Peace' by the General Conference of 1940.

"We recognize in the political philosophy commonly called totalitarianism and the immoral and ruthless aggressions which have been and are now being committed by certain nations holding this philosophy a most grave and imminent threat to our very civilization and especially to those things in it which mean most to democracy and to Christianity.

"We request the bishops of this Jurisdiction to call upon the President of the United States to proclaim a day of prayer for the blessing of Almighty God upon our country in these critical days and His guidance in the determination of our national policy, and for the manifestation of His will for the establishment of a just and lasting peace among the nations of the world."

A report from the Committee on Boundaries which affects the relationship of the Vermont Conference to the Boston Area was at first, after a layman, H. J. Smithers of that Conference, had spoken, laid upon the table. Later it was taken up again and, following a clear-cut statement of the situation made by the district superintendent of the Conference, Rev. E. H. Martin, was passed. The action merges the Vermont with the Troy Conference under the name "Troy Conference" and transfers it from the Boston to the New York Area, thus bringing to an end a discussion of many years' standing concerning the "Vermont problem." The church at Canaan is transferred to the New Hampshire Conference.

At the Atlantic City meeting, Bishop Edwin H. Hughes, who spent a number of years in New England, first as a student at Boston University School of Theology, then as minister of the Newton Centre and Malden churches, and finally as resident bishop from 1916 to 1924, entered upon the retired relation. Bishop Francis J. McConnell, his long-time friend and colleague, on Friday paid high tribute to

Photo by Central Studios, Atlantic City, N. J.

First Northeastern Jurisdictional Conference in Session

AUDITORIUM, ATLANTIC CITY

Bishop Hughes in an address of great charm and discernment. To it Bishop Hughes replied in words expressive of deep but controlled emotion, holding the individual attention of the delegates from beginning to end.

Two important duties committed by the General Conference to the Jurisdictional Conferences were the assignments of bishops to their Areas and the election of members to boards, committees, and commissions. Through a Committee on Nominations consisting of all the effective bishops and one layman and one minister from each Area in the Jurisdiction, the list of nominees was finally cleared, presented to the Conference, and adopted. This list, with the names of the members of the Board of Education, who were nominated in another way, appears on page 618, together with the assignments of the bishops.

One of the most beautiful occasions during the four days of the Conference was the banquet held in honor of Bishop G. Bromley Oxnam at the Hotel Dennis on Wednesday evening, at which "ninety and nine" New Englanders, delegates and visitors, were present. The arrangements were in charge of a committee consisting of the women delegates of the Boston Area, headed by Mrs. H. M. LeSourd. The editor of the Herald acted as toastmaster. President Daniel L. Marsh of Boston University gave the opening prayer. The speakers who brought greetings were F. P. Loring of the Maine Conference, Rev. H. D. Hawver of the New Hampshire Conference, Rev. E. H. Martin of the Vermont Conference, Sam T. Emery of the New England Conference, Rev. J. V. Claypool of the New England Southern Conference, and Miss Margaret Currie, also of the Maine Conference, who represented all the women of the Area. Professor James R. Houghton gave two inspiring solos during the evening. Bishop Oxnam, profoundly touched by the expressions of friendship and cordial greetings from the representatives of his Area, in the final address of the evening was at his best as he told something of the problems he had to face and his hopes for the future of his work in New England. The closing prayer was made by "an ordained layman," Howard W. Selby.

On every hand during the sessions of the Jurisdictional Conference, Methodists were asking, "Well, what do you think of it?" The answers to this question represented a considerable variety of opinion. Some delegates declared that the Conference had "nothing to do but elect board members and assign bishops," or raised the question whether the holding of a Conference with so little to do could be justified from the angle of expense. Others said, "It is a fifth wheel," while still others, in a more constructive vein, expressed the view that the Jurisdictional Conference furnished a valuable contribution in terms of inspiration and the promotion of Christian fellowship. One of the wisest observations on the whole jurisdictional idea, however, came from President Arlo Ayres Brown of Drew University, who during a discussion on an educational report said: "We ought not to be too skeptical about the future while our new united Methodism is in an experimental stage. The whole jurisdictional set-up is experimental. In the nature of the case we do not expect to do a great deal with it in the first quadrennium. Some of us, though, very strongly believe that we would handicap the educational aspect of our work—the missionary and other aspects of our work—if we did not set up this provisional machinery and give the general boards an opportunity to promote through this machinery if they wish to do so."

On the closing day of the Conference, Rev. William K. Anderson offered a constructive resolution to be sent to the General Conference. It provided for simultaneous meetings of all six Jurisdictions at the time and place of the General Conference, these Jurisdictional Conferences to be held for two days during a temporary adjournment of the General Conference, which would reconvene for a brief period following the sessions of the Jurisdictional Conferences. Under this plan any bishops elected by the Jurisdictions would be consecrated by the General Conference. The resolution, which was adopted, involves, of course, constitutional changes, but in the view of many delegates it seemed to offer valuable suggestions which might overcome some of the criticism directed against the present jurisdictional plan.

Persons and Events

Speakers at an inspiring series of evening worship services held in St. Paul's Church were Drs. Earl Marlatt of Boston, J. W. Hawley of Pittsburgh, Joseph M. M. Gray of Washington, and Lynn Harold Hough of Madison, N. J.

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Bishop Charles C. Selecman of Oklahoma City brought the message of the Council of Bishops to the Conference.

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A largely attended meeting of the Methodist Federation for Social Service, held at the Hotel Madison on Thursday evening, was addressed by Bishops Francis J. McConnell and G. Bromley Oxnam.

* *

Bishop Edwin H. Hughes gave the closing address to the delegates on Friday just preceding adjournment.

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Owing to the multiplicity of engagements and the adjournment of the Conference earlier than was anticipated, the delegates and visitors from the Syracuse Area omitted the dinner which they had planned in honor of Bishop and Mrs. Charles W. Flint and instead presented a sum of money to the Overseas Relief Fund of the church.

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Bishop Ernest G. Richardson on Friday morning preached a sermon which greatly strengthened the faith of his hearers at a memorial service for Rev. Allan Mac-

(Continued on page 618)

Boston Area Objectives

G. Bromley Oxnam

[From the report prepared by Bishop Oxnam for the Northeastern Jurisdictional Conference]

The first Area objective is known as the "Area Calendar." This is in no sense an endeavor to regiment the churches to the end that certain activities will occur upon a certain day. It is rather to protect the minister and the local church from the multiplied appeals which fairly bombard the local constituency. Its purpose is to determine upon a few major emphases for the year, agree upon making each emphasis during a period of perhaps sixty or ninety days. Within that major period, the time of the emphasis is determined by the local church. For instance, if a period of sixty days is set apart for missionary education in the entire Area, it enables the bishop to secure the best leadership of the church. That leadership is assured that the entire Area will be centering upon missionary education during the period and can therefore be used in several centers. It makes it possible to secure all necessary literature, have it available in the Boston office, rather than necessitating orders from distant centers. Esprit de corps is created.

During the coming year, the following emphases will be made:

(1) *Missionary Education.* The purpose here is to create real interest in the world mission of our church; to understand our overseas enterprise, and to support it. The emphasis will be in addition to the regular missionary education that is done in the educational process of the church school. It is hoped that leaders of international significance, who incarnate the missionary message, and who can inspire through personal contact, may reach at least each of the thirteen districts and perhaps many subdistrict meetings.

(2) *Evangelism.* The fundamental need of New England Methodism is aggressive, intelligent, and persistent evangelism. This field is not as difficult today as it was when Jesse Lee entered it. Methodism does not advance by preparing carefully worded excuses for a defensive strategy. The attack is imperative. Survival as well as growth is involved. In a section in which the population has become practically stabilized, it must be apparent that reliance upon a religious educational process for the present membership of our churches is suicidal. Without recruiting from that large section of unchurched, decline in membership is inevitable. Unless we recruit, the educational process will affect a decreasing number, and time mark the waning influence of the church. In the State of Maine, it appears that nearly half a million people are not affiliated with any church. It simply will not do to justify marking time by declaring that New England is Catholic, or overwhelmingly Congregational. The facts are the answer and evangelism the remedy. This does not mean using evangelistic methods repugnant to intelligent and cultured people. It does mean winning men and women to Christ. There is a sufficient field for evangelistic endeavor in New England to double our membership in a decade. One Conference reported that 39 per cent of its churches had failed to receive a single person into membership in a year. It is believed that such a report has been made for the last time.

One matter of considerable concern lies in the fact that the ratio of Sunday school scholars to church membership in the Area is distinctly below that of the church as a whole. This again raises the question of evangelism. It is true that the church at large does not realize that the influx of the immigrants has changed a section once predominantly Protestant to a section predominantly Catholic. The census of 1930 showed 8,166,341. Rhode Island is the most densely populated state in the Union, and Massachusetts the third. The three northern states of this region are shown in the report of the Mount Holyoke College Studies in Economics and Sociology, entitled "Economic and Social Conditions in New England," to have four fifths of the land area of New England, with only one fifth of the population. The entire region has 131.8 people per square mile, which is three times as densely populated as the United States. In Rhode Island, Massachusetts, and Connecticut, the proportion of urban population is 92.4, 90.2, and 70.4. More than one half of New England's population lives in 55 cities of 25,000 or more inhabitants. More than one fourth lives in 13 cities of 100,000 or more, nine of which are in Massachusetts. The population of New England is 77.3 per cent urban, as compared with 56.2 per cent for the United States. The large proportion of New England's foreign white population came from Canada with 28.2 per cent; Italy, 13.8 per cent; and Great Britain and North Ireland, 12.3 per cent. Over 41 per cent of New England's people were in the age group of 35 and over, as compared with 37 per cent in the United States. New England is rightfully regarded as a major industrial section of the nation. It should be pointed out that the South, because of certain advantages in labor costs and tax bills, has lured many a Northern concern to its area. The failure to diversify industries leaves a town, when an industry is withdrawn, with no means of support. New England is unique in the percentage of its income drawn from invested capital. The savings per inhabitant in New England are $511, as compared with $191 for the United States as a whole. New England has been conservative. It has not adapted itself to the changing day with sufficient rapidity. While the figures may show high per capita wealth, wage levels in New England are not up to the country as a whole. Manufacturing establishments face a serious condition. Labor is strongly organized in New England, but the church has made no effective approach to labor, as such. The church in its thinking relative to New England must cease thinking of New England in terms of "New England conscience," in terms of the Puritans and Protestant background.

(3) *Broadening the Base of Support.* Too few people carry the entire support of our church. During a certain period next year, the entire Area will study the financial plan of the church, seek to install the every member canvass and an educational program to justify it in every church, and thereby broaden the base of support.

(4) *The Area Debt.* The objective here is a debt-free Area. The present carrying charge on indebtedness, if eliminated, would enable us to double our World Service giving without the people of the churches giving an additional cent. The plan here is to call upon each church burdened with debt to consider refunding the debt and to develop a plan whereby the debt may be liquidated within five or ten years. It is necessary to put these debts upon a monthly, quarterly, or semiannual basis and move definitely toward their liquidation.

The second major item in the program is the organization of the laymen. In addition to the plans that the laymen may develop in District and Annual Conferences, it has been agreed that in the Area as a whole our laymen will seek three goals: (1) To reestablish lay evangelism and make it effective. It will be necessary here to proceed with utmost caution and be certain that men who are to engage in evangelistic work are trained, devoted, and balanced. (2) To educate our people in the history, faith, and polity of the church, thereby deepening love for and faith in the church. This will be done by laymen. (3) To develop in each district, certainly in each Annual Conference, a body of men thoroughly trained in financial procedures. These men will be resource men to advise churches facing debt problems and the problems of the every member canvass. They will in no sense seek to dictate, but will respond when invited by local churches, sharing their expert knowledge and thus making real contribution to the financial problems of the Area.

A third objective in the Area will be the holding of a great Youth Congress some time during the year. The purpose here is to supplement the religious educational process done in small groups with the equally valuable educational impact of the mass. The totalitarian states have learned the educational values that lie in revealing mass strength. The church must appropriate this method. Our young people must come to understand that they belong to a mighty power.

A fourth objective is to develop in the Area Office some method whereby the successes attained by pastors may be shared with all. A pastor in a small rural church solves a problem. No publicity is given to it. No one else knows of it. If there were some way whereby he could send to the Area Office a statement of the method used and the success attained, it, in turn, could be sent to all the pastors of the Area, and thus the successes of one would become the common knowledge of all, to be used as might be thought wise. This may develop into a Pastor's Manual, perhaps a separate-leaf arrangement.

Another matter which is not necessarily a part of the Area program but will under-

lie it is the development of central files in the Area Office, covering copies of charters, deeds, and other important papers. In the check of property titles that has occurred, numerous instances of incorrect titles, properties that have been lost, have been brought to light. All of this will be available to the district superintendents, as their terms may come and go. Pastors' Personnel Records have been developed. These have proved invaluable in cabinet meetings.

General. The Boston Area faces a difficult administrative problem in the numerous overchurched communities, particularly where the economic life depended upon a single industry but where today the abandoned mill marks the march of unintelligent industrialism to the cheaper labor of the South. This has expressed itself in some communities in the development of the federated church. I am convinced that federation is not the answer. The road to union is by way of effective denominationalism. A strong denomination develops centripetal force, drawing to itself smaller bodies of similar nature. Disregarding the physical illustration, this process reduces the number of bodies, and the very practise of union in large bodies will, I believe, demonstrate the wisdom and the practical possibility of uniting the larger bodies. In developing a policy within the Area, therefore, I believe we should proceed upon the assumption that the truest contribution we can make to eventual Christian unity is to direct our energies so to the task of making our own church strong in local service and world ministry by preaching and education that the religion of our Lord in our field of service becomes regnant in our individuals and our groups. This does not preclude the fullest cooperation in group effort both local and national, but it does assume the full maintenance of our own identity. I doubt that we shall strengthen the Christian movement by disguising our forces in the uniforms of a nondescript federationism. Until the glad day of united command, with One as our Leader, it is our policy to follow Him as we understand Him, a world church, strong in its connectionalism, proud of its heritage, and loyal to its faith and polity. As a corollary of this statement, it is believed wise in overchurched communities to come to an understanding with other denominations, withdrawing where others are stronger; they, in turn, withdrawing where we are stronger. The remaining church becomes a part of the denomination that remains, and keeps its relationship with the world body. For those who do not wish to give up their Methodist heritage, affiliate membership can be arranged. This will keep their names upon our rolls, but at the same time enable them to cooperate fully with the Congregational, Baptist, Presbyterian, or other Protestant church.

One of the major problems that confront the church in its educational services lies in the fact that Methodism has never sought to control its educational institutions through a highly centralized organization. It has developed more educational institutions than any other church. It has relied upon local support and local control, standardizing through the University Senate. As a rule, the institutions were related to Annual Conferences, and proper control lay in the fact that the Annual Conferences elected the boards of trustees, or at least a majority of the board. As the educational institutions have grown, a tendency to separate the institution from church control has developed, in some cases even to end the church relationship. This is due, in part, to the increasing demand that is made upon the institutions to maintain educational standards of a high service. It is impossible for the church to meet all the demands that are made financially. Administrators seek other sources of support. The separation from the church begins. Often this is done through the change of the charter or by creating a self-perpetuating board. At times it is forgotten that the foundations of these institutions were laid by Methodists, that Methodist people gave the money and developed them, and that all that they are is in large measure due to the devoted services and gifts of the Methodists of yesterday.

Boston University was founded by the Methodists. The founders, jealous of religious liberty, established a self-perpetuating board of trustees, and, with the exception of the faculty of the School of Theology, ordered that "no instructor in said university shall ever be required by the trustees to profess any particular religious opinions as a test of office, and no student shall be refused admission to, or denied any of the privileges, honors, or degrees of said university on account of the religious opinion which he may entertain." Every president of Boston University has been a Methodist minister. The increasing service of Boston University is attracting generous persons who are adding to the gifts of the Methodists of yesterday. The dedication of the Hayden Memorial Building, which houses the College of Business Administration, is a tribute to the leadership of President Marsh and an expression of the generosity of friends outside the Methodist Church who see in Boston University one of the great institutions of the nation. The board of trustees has voted to locate the university upon the newly acquired Charles River campus, and has authorized a campaign for twelve million dollars for this purpose. The Hayden Memorial is the first building to be erected upon this campus. Included in the twelve million dollars referred to is an item of two million dollars. One million is to endow Boston University School of Theology, and the other million is to erect new buildings for this, the first of our Methodist theological seminaries.

The New England Deaconess Hospital is one of the truly significant institutions of the whole church. The chief of its staff, Dr. Frank H. Lahey, has just been elected president of the American Medical Association. Dr. Warren F. Cook, its superintendent, in cooperation with a staff of extraordinary ability and a strong board of trustees, has developed a hospital nationally recognized and of which the church is justly proud.

"Imperatives of the Christian World Task"

Charles Daniel Brodhead

"Keep the light burning!" This was the prime imperative urged at the forty-seventh annual session of the Foreign Missions Conference of North America. Recently convened at Swarthmore College and composed of 294 delegates from fifty-one mission boards and societies of the United States and five of Canada, the conference considered the pertinent theme of "The Imperatives of the Christian World Task."

Quoting the famous dictum of Earl Grey in 1914, "The lights have gone out, and I doubt if we shall see them lighted again in our generation," Dr. A. L. Warnshuis, secretary of the International Missionary Council, hoped "that it may be only a blackout without, that within the lamps will have been burning brightly."

With many of the churches around the world in exile, dispersion, or suppression, "our witness," warned Dr. Ralph E. Diffendorfer, "may have to move along unprecedented lines. The church may again have to go into the catacombs." He proposed an emergency conference of the whole membership of all the constituent boards to face the exceptional situation of Christian world missions.

Missions and missionaries, cut off in personnel and support from the stricken and belligerent countries, have appealed for immediate help. The war in Europe literally threatens disaster in missions. It challenges the very maintenance of the Christian world community. For this year and probably annually for several years, these imperiled Christian missions will require from American givers from two to three million dollars. This is in addition to the other urgent appeals of the heroic churches of Europe, the ministry of compassion for the fleeing refugees, and the emergency relief for the thirty millions of Chinese who are homeless and dispossessed.

Added to this was the portrayal, effectively done by Dr. Eric M. North of the American Bible Society, of the influence of post-war conditions, especially in case of a Berlin-Rome Axis victory.

Yet withal a fine note of confidence was sounded as an antidote for the hard, harsh facts of these dark days. "We appeal to our people," it urged, "to remember that Christianity has made its greatest advances in times of international chaos. To the Christian heart the word 'chaos' means plastic and spells opportunity. We recall that William Carey went to India within two years of the Terror of Paris; that during the rise of the totalitarian states of the eighteenth century, monarchies more absolute than any powers today, Christians framed the first approach to international law. Thus in a time of adversity and apparent setback our fathers planned, prayed, and worked toward that far-off day, which must never be out of the Christian's vision."

Churches and Christians everywhere must keep the light burning.

* *

"Face the foe with a united front!" Again and again this other imperative of the Christian world task was stressed. In the closing session Dr. Allen E. Armstrong of Toronto, from the United Church of Canada, issued a call for a spiritual offensive to match the military offensive with united forces. No one unit, however strong, is able to cope with the situation, as in literature, evangelism, or unexpected emergency.

The strength of a united front was apparent in many ways. The rich interdenominational fellowship of the conference was in itself exceedingly stimulating. Dr. Leslie B. Moss, the general secretary, prepared a very comprehensive program. According to Dr. Glenn P. Reed of the United Presbyterian Church, who summarized the proceedings, one of the deepest impressions of the conference was its "entire lack of selfishness."

This spirit was truly evident with the ninety-five newly appointed missionaries there. They were consecrated by the entire conference. Twenty-four, or about a quar-

ter of them, were Methodists; three quarters came from the other denominations. All were trained by leaders from various churches.

The time is so short, the issues are so commanding, the people at home are so indisposed, and the forces of opposition so strong and organized, that only a united approach can bring victory.

* *

"Outmatch the devotion of others!"

Here was felt that other controlling imperative for the Christian world task, when multitudes in many lands are consecrating their all for conflict and are sacrificing their lives in suffering.

Dr. Herbert Gezork of Andover Newton Theological School, himself a German exile, challenged not only the new missionaries who were dedicated for overseas service but the whole church to be a "Fifth Column for Jesus Christ" and help build the world of tomorrow into the kingdom of God. Unforgettable was his story of a Nazi youth who risked his life in a street brawl and then insisted, "If I had ten lives, I'd give gladly every life."

The Christian has only one life to live and give, but he must live it and give it and mean what he sings:

"Since from His bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give,
Lord, they should all be Thine."

Miss Ann Guthrie, a Young Women's Christian Association missionary on furlough from the Philippines and on appointment now to India, told the thrilling tale of a lad's sacrifice in Manila. Using a coconut shell for a bank, he had saved some twenty-six pesos, or $13, for a bicycle. Yet he questioned whether he ought to have that bicycle, when his fellow Chinese in China were actually starving. Instead, he took his hard-earned savings to a near-by bakery, where he bought dozens and dozens of rolls, which he took to the Chinese Young Men's Christian Association. These were sold to the Chinese in the schools as patriotic bread. In this way his twenty-six pesos had grown to one hundred; his $13 had become $50.

With that sacrificial money, posters and fliers were printed and distributed, saying "Buy Patriotic Bread!" For three days in front of the movies more bread, bought with this money, was sold. Buyers paid for it what they pleased. Now the twenty-six pesos had increased to 3097; the $13 to $1500. Accordingly, this money was sent to China for relief.

Back home, Miss Guthrie was telling this story in Detroit. The Henry Fords heard it and insisted that the lad should still get his bicycle and gave her money to buy it. The lad was found, and the bicycle was presented to him by Mrs. Francis B. Sayre, wife of the American High Commissioner. The boy, dressed in his Boy Scout uniform, took the gift, expressed his gratitude for this American generosity, and wrote a letter of thanks to Mrs. Ford. Yet, with so many in need and in peril, how could he use that bicycle only for himself? Instead, he now rents it out. From that rental money he has thus earned money for an industrial cooperative for orphan boys.

Such, indeed, is the clarion call of the world-wide Christian task in the present crisis. Will the church hear and heed? What will be your response?

Jurisdictional Conference at Atlantic City

(Continued from page 615)

Rossie, Rev. George C. Douglass, and Frank B. Trotter.

* *

Rev. Frederick B. Newell, chairman of the Commission on Expense and Arrangement for the Jurisdictional Conference, reported a balance in the commission's treasury due to the early adjournment of the Conference.

Episcopal Assignments

Boston—G. Bromley Oxnam
New York—Francis J. McConnell
Philadelphia—Ernest G. Richardson
Pittsburgh—James H. Straughn
Washington—Adna W. Leonard
Delhi, India—Brenton T. Badley

Retired Bishops

William F. Anderson
Herbert Welch
Frederick T. Keeney
Edwin H. Hughes

Members of Boards and Commissions

Board of Missions and Church Extension

Ministers—Frederick B. Newell, L. O. Hartman, John W. Hawley, George M. Bell.

Laymen—Frank E. Baker, Clinton D. Baldwin, Merton S. Gibbs, Charles V. Adams.

Women—Mrs. Albert E. Beebe, Brooklyn, N. Y.; Mrs. Fred C. Reynolds, Baltimore, Md.; Mrs. J. Wesley Masland, Philadelphia, Pa.; Mrs. Harry E. Woolever, Mansfield, Pa.; Mrs. T. R. Matthews, Baltimore, Md.; Mrs. J. Howard Ake, Williamsport, Pa.; Mrs. W. Raymond Brown, East Aurora, N. Y.; Mrs. Carl S. Ell, Newtonville, Mass.

Youth Members—Richard Robinson, Mary Lou Cole.

Board of Temperance

Minister—W. E. Gunby.
Layman—John H. Baker.

Board of Hospitals and Homes

Bishop—Charles W. Flint.
Minister—Chester C. Marshall.
Layman—A. G. Odell.
Laywoman—Miss Sadie A. Hagen.

Board of Pensions

Ministers—Thomas S. Brock, E. R. Heckman, F. A. Miller.

Laymen—James W. Smith, Sam T. Emery, David B. Higby.

Board of Publication

Term expiring 1948:

Ministers—B. W. Meeks, J. Edgar Washabaugh, George W. Henson.

Laymen—Stanley O. MacMullen, F. Murray Benson, Frank C. Propert.

Term expiring 1944:

Ministers—Lynn Harold Hough, Albert G. Judd, J. B. F. Yoak, Jr.

Laymen—R. W. Campbell, Charles W. Satterfield.

Board of Education

Ministers—Daniel L. Marsh, Alfred P. Coman, Arlo A. Brown, Earl V. Tolley, Thomas E. Colley, Lester A. Welliver, Leon M. Adkins.

Laymen—John H. Kingsley, Earl R. Russell, H. Almon Chaffee, J. Wesley Masland, Clyde O. Law, Wilmer Fell Davis, Walter A. Jessup.

Youth Representative—Philip Steer.

Commission on Evangelism

Minister—W. F. Crossland.
Layman—J. S. Sanders.
Laywoman—Mrs. R. S. Nye.
Youth—J. W. McComb, Jr.

Commission on Interdenominational Relations

Bishop—Ernest G. Richardson.

Ministers—C. G. Stater, Charles W. Jeffras.

Laymen—Charles F. Eggleston, James R. Joy.

Commission on World Peace

Minister—Lynn J. Radcliffe.
Layman—Harry N. Holmes.

Commission on Expense and Arrangement

Frederick B. Newell, Albert G. Judd, Daniel L. Marsh, Willis Overdeer, Edgar T. Welch, J. W. Masland, Stanford W. Corcoran, George W. Henson, Harry W. Burgan, Carl F. Price, Nathan D. Prince, Albert G. Odell.

Committee on Appeals

Members—E. C. Hallman, F. L. Henninger, R. N. Keiser, Edwin F. Hann, J. A. Perry, W. H. Alderson, R. H. Huse, S. S. Davies, L. D. Spaugy, L. M. Barnard, E. W. Robinson, H. D. Hawver, Earl E. Story, Albert G. Judd, Leonard B. Smith.

Reserves—F. E. Lott, E. S. Dahl, H. W. Ware.

Books Received

Building the Church. By Mark A. Matthews, D.D. American Tract Society, 21 West 46th Street, New York. Price, $1.50.

Who Is This King of Glory? By William Hallock Johnson, Ph.D., D.D. American Tract Society, 21 West 46th Street, New York. Price, $1.50.

A Person-Minded Ministry. By Richard Henry Edwards. Cokesbury Press: Nashville, Tenn. Price, $2.

W. H. M. S.

A special meeting of the Woman's Home Missionary Society of the New England Conference will be held Tuesday, July 9, at 10.30 A.M., in Wesleyan Hall, 581 Boylston Street, Boston, for the purpose of authorizing the sale of real estate owned by the society on Marginal Street, East Boston, and to take any other necessary or advisable action in connection with the same.

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Religion in a Scientific Era

(Continued from page 602)

of God, from an anthropomorphic conception of numerous deities of capricious behavior and often conflicting purposes, through the notion of a single God who walked and bargained with men—who chastised them and repented—to the conception of a great spiritual force operating through natural laws which are understandable and dependable and at least partly discoverable through science. We see the picture of a continual development in ideas of right and wrong, from the early notions of obedience to sets of rules to concepts of social justice and human welfare. We see notions of salvation and eternal life becoming less concentrated on selfish considerations and more concerned with service to others and the permanent contribution of our individual lives to the future welfare of mankind. This dynamic concept of religion as a continually evolving and developing spiritual force is inspiring and acceptable in a scientific world. In my judgment the static concept of religion is sterile, discouraging, and unacceptable.

I believe there is justification, and even need, for a variety of religious denominations which emphasize different aspects of that complex thing that we call the spiritual life. There are two reasons for this belief. The first is that there are many different types of persons: Some are emotional, others are severely analytical; some are philosophical, others are active; some like to take initiative and responsibility, others like to be led and directed. So it is natural that there should be churches or other religious organizations where each person can find that type of fellowship and opportunity for expression and activity which will give him the best spiritual satisfaction and development.

A second advantage in having some diversity in religious organizations is that a certain amount of diversity makes for virility and progress. This appears to be true in all aspects of life. It is the diversity of plant life that maintains such life despite diseases and pests which attack and perhaps destroy one or another type. Existence of different types of social organization gives the experience on which sound improvements can be made. In general the tendency for all to herd together makes for safety, conservatism, and stagnation, whereas the tendency for expression of individuality leads to risk and progress, though at the expense of some confusion. I suspect that this truth holds in religion as in other aspects of life. So, on both counts, I do not agree with some who wish that all religions and churches might combine.

A corollary to this last point of view is the need for tolerance and mutual respect between different religious groups. The basis for such tolerance is found in the essential similarity of what I would call the basic objectives and attitudes of all religions. They may differ in emphasis on various points, they may even hold contradictory views on some matters, but all religions worthy of the name possess common ideals of goodness, of unselfishness and service, of reverence for a power which transcends our human strength and understanding. The work of the National Conference of Catholics, Jews, and Protestants is a fine example of enlightened effort to stand together for such essentials.

In recognizing that religion deals with spiritual interests and values, while science is supreme in the field of observable facts and logical relationships, it is proper to remember that, even in the realm of nature, science has its limitations which are not always appreciated. Science never discovered the ultimate origin or purpose of anything. It can find out *how* the universe works, *not* what caused it or what determines the way it works or its *purpose* or its ultimate destiny. If any religion wishes to include a speculation regarding these matters, science cannot gainsay her—for these are outside the realm of science. But, in my judgment, they are also outside the proper realm of religion and, being probably incapable of any proof by observation or deduction, are left only to imaginative speculation.

In conclusion, if I were to try to describe the position of religion in a scientific world, I should summarize the situation about as follows: The entire history of the contact of religion and science shows that the facts of the world and of life which are capable of observation and test, constitute a realm in which science is supreme. Science has not supplanted and cannot supplant or destroy religion in the proper sense. It can, however, give a setting to which our thoughts on religious matters must conform. Science has continually forced men to take an ever wider and grander concept of religion by breaking down artificial barriers of ignorance and superstition. Its whole tendency has been to emphasize the fundamentally spiritual character of religion as representing the highest ideals and aspirations of mankind as opposed to theological rules, doctrines, theories, and so on. Science has therefore had tremendous influence in shifting the emphasis of religion from the physical to the spiritual world, and we must not shut our eyes to the possibility of still further powerful influence of this sort.

Science has thus helped to make religion into a developing, dynamic spiritual force. I believe that the principal influence of science upon religion has been along the following lines: first, to break down "authority" and substitute reason based upon facts of observation; second, to eliminate superstition and chicanery from religion; third, to doom any religion of the static type and emphasize

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the necessity for a continual development of religious thought to keep pace with and interpret the increasing knowledge regarding all matters which pertain to man's activities and environment.

Southern District Letter

★

L. W. STRINGFELLOW, Superintendent

Since the Annual Conference session in April, the forty-sixth quarterly conference has just been concluded. The last three involved an eighteen-hour day, nearly 200 miles of travel in the rain, three worship services and a service of holy communion in addition to the quarterly conferences. In general, it was the most promising series of first quarterly conferences I have been privileged to hold. This was due, in part at least, to meticulous preparations made by so many of the pastors and their official groups on the basis of the agenda of business placed in their hands in advance. Several of the annual committees, not accustomed previously to report, were asked to give an account of themselves. The new Committee on Policy, in numerous instances, brought in a challenging list of plans and objectives for the year ahead.

Thanks to the prompt and efficient secretary of the New Hampshire Conference, Rev. William R. Locke, the "Official Journal" is already at hand. It will be quite in order here to include some gleanings from its informing pages. It is to be noted that for ministerial support (including pastor, district superintendent, bishop, and Conference claimants) the churches of the district paid last year the sum of $67,751, which was a gain of $508 over the previous year. Forty-five of the sixty-five churches paid this claim in full. The deficit for the year here was $815 less than it was a year ago. The forty-nine church schools have a gross enrolment of 6315, which includes 687 officers and teachers. Through a purging of the rolls, and possibly other reasons, this figure represents a decrease of 293 as compared with a year ago. There are but four churches on the district having an active resident membership of 500 or more, and one of these is federated. The total membership is 8450. Thirty churches have healthy senior Epworth Leagues, while eight have Junior Leagues and seven Intermediate Leagues. The fifty-nine church buildings have an estimated valuation of $760,400, and the forty-one parsonages add another total of $154,750. Other properties, including trust funds, reach the high figure of $343,075.

Churches making the larger payments for repairs and improvements were: Arlington Street, Nashua, $1434; Grace, Haverhill, $962; Hillsboro, $870; East Kingston, $800; Portsmouth, $676; Main Street, Nashua, $650; Moultonville, $604; St. Paul's, Lawrence, $600; First, Rochester, $557. The total paid for such purposes was $11,377. Those paying sizable amounts on old indebtedness were: Dover, $4034; Grace, Haverhill, $1895; St. Mark's, Lawrence, $900; Moultonville, $541; Derry, $350; St. Paul's, Lawrence, $276, or a total on the district of $9274. The present indebtedness is $24,823.

Subscribers to the church papers, in most instances meaning ZIONS HERALD, total 236—not as large a number as this splendid paper merits and the good of the work demands. The Ladies' Aid societies contributed the magnificent sum of $17,143, which was a gain of $875 over the previous year. Among the larger contributors were: Main Street, Nashua, $900; Central, Lawrence, $818; Chesterfield-Spofford, $804; Amesbury, $730; Arlington Street, Nashua, $704; First, Methuen, $700; St. Paul's, Lawrence, $650; Keene, $640; Winchester Federated, $600. Proportionately speaking, many smaller societies did even better.

We rejoice in the fact that the district as a whole registered a gain of $101 in World Service. Churches reporting gains were Amesbury, Antrim, Chesterfield-Spofford, Derry, Grace, Haverhill; Keene, Central, Lawrence; St. Mark's, Lawrence; Main Street, Nashua; Newfields Federated, Newmarket Federated, North Salem, North Rochester, Rochester, Tenney Memorial, Salem; West Hampstead, and West Rindge. Seventeen churches reported contributions by Woman's Foreign Missionary societies and eleven by Woman's Home Missionary societies with totals of $1132 and $835 respectively. If computations are correct, the grand total of moneys raised and paid for all purposes last year, including house rent, was in excess of $135,000, which represents, on the basis of active resident membership, an average giving of approximately $16.

Facing forward, it may not be out of place to enumerate the emphases and recommendations more elaborately considered in my annual report to the Conference. They are as follows: 1. We shall do well to make wider use of our quarterly conference committees, councils, and boards. 2. The time to face up to financial deficits is at the beginning of the year and not at the close. 3. A carefully planned year, other things being equal, will be the more fruitful year. 4. We have reached the stage when a new stress upon our connectionalism will get things done. 5. We dare not neglect any phase of our ministry, but special emphasis upon the pastoral ministry will prove effective in our time. 6. Who is there who will not say that we need to turn to a more persistent and vital evangelism? 7. Coupled with this renewed evangelistic emphasis should be a new confidence in the educational process. 8. The utilization of the provisions for the District Conference will fortify the work at many important points. 9. Since many small rural churches suffer from "solitary confinement" and littleness of activity and achievement, every larger and stronger church should have at least one such church as an object of its interest and special concern, with a view to sharing its counsel, talent, leadership, and the impact of its larger numbers. 10. The will to win, cost what it may, is a constant imperative.

Plans are maturing for the seventy-eighth annual session of the Hedding Campmeeting and Assembly, August 18-25. Each day's program will feature some special church interest or function as follows: "World Mission Day," "Children's Church School Day," "Bible Day," "Women's Day," "Laymen's Day," "Methodist Day," "Youth Day," and "Spiritual Victory Day." While several outstanding lecturers, preachers, leaders, and others from outside the district will bring their insight and inspiration as formerly, the policy this year, in the interests of economy and the stimulation of larger attendance, calls for a wider use of local ministers and laymen.

Pastors and people, as is true with all earnest Christians everywhere, are experiencing the pang and pull of the world's colossal tragedy. What does it mean to be truly Christian in such a situation? They are counseling and praying for light and leading. May we all find the light and discover the way, and at the same time move into that faith and fortitude which knows neither fear nor failure!

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New York Letter—

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COMMENCEMENT AT DREW—DIAMOND JUBILEE CAMPMEETING—JOHN HAYNES HOLMES'S NEW CHURCH

NEW YORK CITY, JUNE 17.—President Arlo Ayres Brown of Drew University conferred eighty-three degrees at the Commencement exercises held in Drew Chapel at Madison, N. J., last Tuesday. The principal address was delivered by Dr. Walter A. Jessup, president of the Carnegie Foundation for the Advancement of Teaching. Referring to the present European conflict, Dr. Jessup declared that, while we are impressed for the moment by the newness of this war, there is really little new about it and that the passions and emotions involved are as old as man. "In such a welter of propaganda," said Dr. Jessup, "it is no wonder that men are questioning whether our educational system is meeting our needs." He expressed the hope that the training provided at Drew had made the graduates "cognizant of the issues in living as citizens of the world." President Brown reported that the university had a balanced budget and the highest enrolment in its history.

Frank E. Baker, a partner in the investment brokerage firm of Baker, Weeks & Hardin of Philadelphia and New York, was elected president of the board of trustees, succeeding William S. Pilling, president since 1933, who resigned because of ill health. Mr. Baker is a member of First Methodist Church, Germantown, Pa.

* *

It is conservatively estimated that more than a hundred thousand children participated last Thursday in the Brooklyn anniversary Sunday school parade, an annual event in Brooklyn since 1829. The parade was held simultaneously in twenty-eight parts of the borough. Beginning 111 years ago as a neighborhood event, the parade in later years developed into one great procession which finally grew to such unwieldy size that it has now been returned to the neighborhoods. The largest section was on Bushwick Avenue, where nearly 18,000 were in the line of march, and fully 12,000 gathered for an elaborate program in Prospect Park. The parade is held under the auspices of the Brooklyn Sunday School Union.

Members of the union and guests of honor were entertained by former Senator William M. Calder at the Montauk Club, where James W. Gerard, ambassador to Germany during the first World War, was the speaker. In striking contrast to the peace sentiments expressed by many of the children's floats, Mr. Gerard declared: "While we sit here quietly, let us not forget that on the banks of the river Somme the French and the British are fighting for all that we hold dear. Tell this to those who say it is not our war."

* *

Meetings of unusual merit for the pastors, the young people, and the women of the Jersey City District, Newark Conference, have recently been held under the leadership of Rev. Karl K. Quimby, district superintendent. The pastors assembled for a "retreat" at Mendham, and studied the meaning of the Madras reports for the preacher in today's world. Dr. Quimby presided, and Rev. Ralph E. Diffendorfer acted as counselor. Twenty-two papers were presented, followed by stimulating discussions.

On Saturday, June 1, the officers of the Epworth Leagues on Staten Island met at Woodrow Church for a coaching conference. About sixty were in attendance. The Hudson County group spent two days together at Butler, N. J., where they reviewed the total field of youth work and planned the monthly rallies, the winter institutes, and their county program for the coming year.

The women of the district met in a two-day conference at Mendham. The program centered around four major themes: "Fellowship in the Church," "The Place of Women in the New Church," "The Festival of the Christian Home," and "Wholesome Ways of Raising Church Funds." Among the speakers were Mrs. Francis J. McConnell, Mrs. Albert E. Beebe of Brooklyn, and Rev. George Harper of Weehawken, N. J.

* *

The Diamond Jubilee Campmeeting of the New Haven District will be held at the Methodist Campground at Forestville, Conn., July 14-21. Rev. Loyd F. Worley has arranged a strong program. Among the preachers to be heard during the week are Bishop Francis J. McConnell, Bishop Ralph A. Ward, Rev. John W. Rustin of Washington, D. C., and Rev. George B. Gilbert, author of "Forty Years a Country Preacher."

Under the auspices of the Social Action Committee of the New Haven Council of Methodist Youth, a Peace Rally was held at the campgrounds at Forestville on Memorial Day. There were two speakers, presenting different points of view: Rev. W. H. Alderson of Bridgeport, Conn., and Rev. E. Dent Lackey of Thompsonville, Conn. During the discussion period, Rev. Ernest F. Weise gave his testimony of what it meant to be a conscientious objector in wartime. A straw vote indicated that a large majority of the young people present were not wavering from a pacifist position.

* *

The cornerstone of the new Community Church, on 35th Street at Park Avenue, was laid the first Sunday in June. The new edifice, when completed, will have a seating capacity of 1100. The first unit, now under construction, will cost $170,000, and the cost of the entire building is estimated at $250,000. Rev. John Haynes Holmes, minister of the church for the last thirty-three years, described the new church as "not a bomb-proof shelter from a stricken world but a front-line defense for the world's need." "In an age doomed to a new slavery," he said, "we believe in liberty—liberty of thought and speech and worship, liberty for all men, even those whose opinions we most detest. In an age of anti-Semitism, anti-Catholicism, and anti-alienism, we believe and propose to practise the brotherhood of man."

LESTER WARD AUMAN.

First Provisional Annual Conference

In the ideal environment of the hospitable Pacific School of Religion, with its housing facilities, chapel, and classrooms, and enjoying the ideal weather of Berkeley the first week of June, our Japanese Methodists held the best annual session in their history. This would have been the forty-first session of the

Declaration of Independence

Here is a Declaration of Independence with 6,000 signers

● When individuals take out annuity agreements with Methodist mission boards, it is in a way a new Declaration of Independence. Since 1872, when these agreements were begun, nearly 6,000 persons have taken advantage of this method to safeguard their old age by giving $12,000,000 to the Methodist Mission Boards on annuity.

● "I only wish I had more to invest in your annuities," a satisfied annuitant writes in a recent letter. "They seem to be the only investment I can depend on. *It is awful to grow old and be dependent.*"

● This annuitant is right. It is awful to grow old and be dependent. Methodist annuities are designated to safeguard an independent old age. Checks come regularly. There has never been a default. Would you like to sign this kind of a Declaration of Independence for your old age?

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Board of Foreign Missions of the Methodist Episcopal Church
150 Fifth Ave., New York

Please send ANNUITY *information*: Z-43

Name .....

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former Mission and began as the second session of the Pacific Japanese Mission of The Methodist Church. Within a few minutes the organization accomplished a metamorphosis and emerged as the first Provisional Annual Conference in the history of Methodism.

The first two days, June 5 and 6, were set aside for a Retreat, which was both spiritual and practical. Hours were given to the intensive study of many of the problems we meet in our work and the sharing of plans and ideas for the future. Also, ample time was provided for the spiritual and devotional phases under the leadership of a former bishop of the Japan Methodist Church, Rev. T. Kugimiya, who was the guest of the Conference for the whole week and lodged in Benton Hall with the ministers and laymen. Dr. S. H. Wainwright, one of the most honored of the missionaries of the former Methodist Episcopal Church, South, had a place on the program and assisted on Sunday with the ordinations. Dr. John Bennett gave us his last precious evening before leaving for the Garrett Summer School. At the Youth Meeting Sunday night Dr. Gerald Kennedy preached an inspiring and helpful sermon on "The Decline of the Amateur" and Dr. E. D. Kohlstedt showed his Alaska film. Sunday night we were happy to welcome representatives of other racial groups who attended because Dr. Kohlstedt was speaking. Mr. Vierra and a score of Portuguese, Mr. and Mrs. Edwar Lee and some of their Chinese young people, and Mr. Giantamasso and several of his members were introduced.

The local Japanese churches, Berkeley, Oakland, and Alameda, each invited the Conference to an evening supper, and the evening programs with sermons by Bishop Kugimiya were given at these churches. For the ten pastors' wives in attendance, Mrs. Smith gave a tea on Thursday. The Japanese Student Girls' Club of the University of California opened its beautiful home to all women attending the Conference.

The necessary business moved smoothly and rapidly under the skilled guidance of Bishop Baker, who can pronounce any Japanese name without a slip except Hiraiwa, and he does not belong to our Conference. At the request of Bishop Baker, Bishop Kugimiya preached the Conference sermon. The Sunday services were all held in the spacious buildings belonging to the Oakland church. Those received on trial were David N. Iino of Boston University, Norio Yasaki from Chapman College, K. Imai and S. Kuwano from Japan. John H. Yamashita, David N. Iino, and M. Mitani were ordained deacons. Hideo Hashimoto was ordained deacon by Bishop Baker last December at Union Seminary.

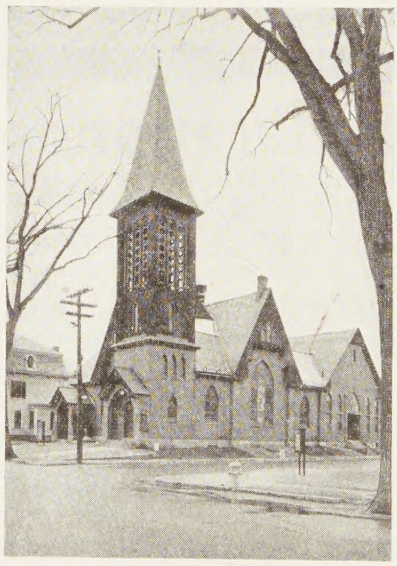
The resignation of Dr. T. Aiura to take a church in Osaka was a great and unexpected blow to our work.

The Sunday offerings, $31.85 in the morning and $31.67 at night, were given to the Brawley church, which suffered much damage in the earthquake recently. The pastors reported 196 baptisms and received 147 preparatory and 234 full members during the year. This is below the normal average. There was a gain of $74 in the World Service giving. This year there are 53 places on the appointment list. The work was divided into five small districts, the district superintendents all having double responsibility and securing their support from other sources. FRANK HERRON SMITH.

Mortgage Burned

A significant milepost in the history of Baker Memorial Methodist Church in Concord, N. H., was recently reached in the completion of a campaign to remove the mortgage indebtedness from the church property. The sum of $12,000 was raised during a three-year period to liquidate the long-standing burden.

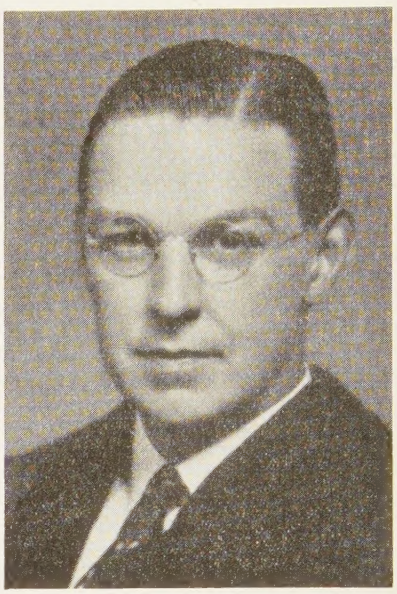
On Friday evening, June 7, more than two hundred members of the parish gathered to witness the burning of the mortgage. Rev. Raymond H. Huse, pastor of Baker Memorial Church from 1915 to 1925, gave the principal address of the occasion. Rev. H. Daniel Hawver, district superintendent, brought greetings from New Hampshire Conference and challenged the church to strive for further goals. Harry F. Lake, president of the board of trustees, outlined the debt history of the church. It was significant to note that in 1912, when the church burned its previous mortgage, Mr. Lake was then the representative of the trustees speaking at the banquet. Mrs. Harold D. Andrews, a member of the debt-raising committee, outlined the organization and progress of the drive which culminated in the current celebration.



DEBT-FREE

BAKER MEMORIAL METHODIST CHURCH, CONCORD, N. H.

When the moment came for the actual burning of the mortgage, Rev. G. Ernest Thomas, present pastor of the church, called the nine trustees to the head table. They included Nyron S. Calkin, Merton C. Knapp, Hamilton A. Kendall, Harry F. Lake, Earl F. Newton, Herbert W. Rainie, William E. Sleeper, Harry D. Wells, and Frank R. Strong for William E. Goldthwaite. Each trustee was given a candle, which he lighted from a central candle symbolic of the power of God in Christ. Then, as Dr. Thomas held the mortgage, the nine candles were raised simultaneously to light the paper. While it still blazed merrily, the congregation rose and sang the Doxology.



G. ERNEST THOMAS

PASTOR OF BAKER MEMORIAL CHURCH

On Sunday morning, June 9, a service of victory and dedication brought together a host of members and friends of the church. An appropriate Litany of Thanksgiving was used by the minister and congregation. Dr. Huse gave a stirring victory sermon and later pronounced the benediction, which brought the celebration to an end.

In 1937, when the campaign was organized, the debt on Baker Memorial Church amounted to $10,125. To that amount a sum was added sufficient to make necessary repairs on the church property. When the needs had been surveyed, it was discovered that $12,000 would be essential to complete

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the task. That amount was adopted as a goal by the church, and was reached on May 24.

Church Register

HERALD CALENDAR

Lasell Epworth League Institute, June 30-July 7
Northfield Missionary Conference, July 8-16
Western Jurisdictional Conference, San Francisco, Cal., July 9
Interdenominational Missionary Exploration Conference, Silver Bay, N. Y., July 16-24
United Christian Adult Conference, East Northfield, July 20-27
Sterling Campmeeting and Institute, Sterling Junction, July 28-August 4
Empire Grove Campmeeting and Assembly, East Poland, Maine, July 28-August 4
Woman's Home Missionary Society, Sixtieth Anniversary, Delaware, Ohio, August 8-11
Laurel Park Institute, Laurel Park, August 19-25
Christian Service Institute, Asbury Grove, August 25-September 2
Fourth Biennial National Conference of Methodist Youth, Winona Lake, Ind., August 27-September 1
Summer School of Ministerial Training, Wilbraham Academy, September 2-6
Men and Missions Sunday, November 17

NOTICE—The American Business Men's Research Foundation is offering, to Sunday school teachers and superintendents throughout the country, prizes for the best replies received in answer to the inquiry: "What topic or question should be named as the subject of a new essay contest for youths of Sunday school age that will most clearly show the weak spot in temperance education today?" Those participating in this contest are asked to mail their suggestions to the Foundation, 111 West Jackson Boulevard, Chicago, Ill., not later than September 15, 1940.

Miscellaneous Advertisements

SUMMER COTTAGE FOR RENT—Seven rooms with modern conveniences. Furnished. Located in South Hamilton, Mass., near Asbury Grove. Short driving distance to beaches and famous North Shore. Rates moderate for month or season. Write to Rev. LeRoy W. Stringfellow, 310 Kenoza Ave., Haverhill, Mass.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

VACATION PREACHER — Rev. R. Emory Beetham, D. D., 664 Main St., Melrose, is available for limited number supply engagements this summer in Boston region.

TO LET—Furnished country home, six rooms, lavatory, screened porch, electric stove, refrigerator, swimming near by. Quiet location, Androscoggin River. For description and rates write Mrs. T. Everett Fairchild, Jay, Maine.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

Included in the list of Fifty Outstanding Books of the year June 1, 1939—May 1, 1940 selected by the Religious Book Section of the American Library Association

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FLOYD V. FILSON *Author of "Origins of the Gospels"*

Professor of New Testament Literature and History, Presbyterian Theological Seminary, Chicago

● The Book Selection Committee describes this book as "Excellent biographical studies, giving the contemporary historical background. Written for popular reading. Moderately conservative in viewpoint."

● A religious educator aptly describes it as "thumb-nail sketches of five key men in first generation Christianity: Peter, Stephen, Barnabas, Paul and James." Another says: "Hundreds of readers will thank Dr. Filson for refreshing their memories of these five apostles."

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WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

Birth

MORRILL—In Lawrence, June 9, to Rev. and Mrs. Clarence A. Morrill, a son, Robert Clarence.

Bits of Fun

Little sisters, aged two and four years, were treated by a neighbor friend to a ride upon his small pony. The older child had enjoyed it greatly, then stood by as the younger was placed on the pony. Another bystander exclaimed, "Oh! he is so little I am afraid he will fall." The indignant four-year-old cried, "Her ain't no *he*, him's a *she*." —*Advance*.

Excerpt from a metropolitan theater program:

"Patrons who consider the ushers uncivil should see the manager."—*Exchange*.

"The earth shook," said White, describing his experiences in an earthquake, "cups and saucers flew all over the place."

"Great Scott," exclaimed Jones. "That reminds me. I forgot to mail my wife's letter." —*Chattanooga News*.

A tiny four-year-old was spending a night away from home. At bedtime she knelt at her hostess's knee to say her prayers, expecting the usual prompting. Finding Mrs. B. unable to help her, she concluded thus:

"Please, God, 'scuse me. I can't remember my prayers and I'm staying with a lady who doesn't know any."—*Christian Advocate*.

A troop of Boy Scouts was encamped on the creek bank on the Blogg farm. The Scoutmaster announced that they would have stew for dinner and told one of the boys to ask Blogg for a turnip.

"Do you want a fairly big one?" asked the boy.

"About the size of your head," said the Scoutmaster.

Fifteen minutes later Farmer Blogg raced into the camp. "One of your boys needs attention!" he yelled at the Scoutmaster. "He's pulling up my turnips and trying his hat on them."—*Exchange*.

"Did you hear that Jones is earning $4000 a night playing his violin? Just think—$1000 a string!"

"Why doesn't he learn to play the harp?" —*Exchange*.

Canon Arthur Sinker of Bermonsdey, a poor section of London, once estimated that a woman in twenty years:

Kissed the family 45,000 times (one kiss per head per day), peeled 87,600 potatoes darned 10,400 stockings, made 29,200 beds, and buttered 175,200 slices of bread.—*Boston Globe*.

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16 double church pews,

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(Guilford, N. H.) Both in good condition

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(Photograph by Ezra M. Cox)

Keep the Sky-Line Steepled

★ ★ ★

CANNIBALS *versus* CHRISTIANS might conceivably be the title of a weird story told by Bishop Francis J. McConnell. It is about a crew of shipwrecked sailors barely able to keep themselves afloat in strange seas. When daylight reveals land just ahead they should be childishly jubilant, but they are not. They are still terrified at the prospect of being stranded on a cannibal island, until one of them suddenly shouts: "We're safe, men. I see a Church-spire." That story shows that Christianity has been for centuries the hall-mark of civilization. Wherever there is a Church, there is justice, mercy, kindliness. BOSTON UNIVERSITY SCHOOL of THEOLOGY has been establishing and manning Churches like that for more than a hundred years. Your contribution to the CENTURY of SERVICE FUND, 20 Beacon Street, Boston, will help that School to safeguard civilization at home and on alien seas.

Truth Marches On